LATINUM INSTITUTE ECCLESIASTICAL LATIN READING COURSE

LESSONS 51 TO 100

2025 EDITION

Lesson 51 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson: ūnus -a -um (one)

Part A (Interleaved English and Latin Text)

51.1 **Ūnus** *one* **diēs** *day* **mihi** *to me* **grātus** *pleasing* **erat** *was*

51.2 **Puer** *boy* **ūnam** *one* **lībrīs** *of books* **pāginam** *page* **legit** *reads*

51.3 **In** *in* **urbe** *city* **ūnum** *one* **templum** *temple* **vidēmus** *we see*

51.4 **Ūnō** *with one* **gladiō** *sword* **mīles** *soldier* **pugnat** *fights*

51.5 **Ūnam** *one* **ab** *from* **deō** *god* **grātiam** *favor* **petimus** *we seek*

51.6 **Magister** *teacher* **ūnam** *one* **hōram** *hour* **docet** *teaches*

51.7 **Legiō** *legion* **ūnō** *in one* **locō** *place* **castra** *camp* **pōnit** *places*

51.8 **Ūnī** *to one* **dominō** *master* **servus** *slave* **pāret** *obeys*

51.9 **Sapientēs** *wise men* **ūnam** *one* **viam** *way* **sequuntur** *follow*

51.10 **Ūnā** *with one* **vōce** *voice* **omnēs** *all* **cantant** *sing*

51.11 **Sacerdōs** *priest* **ūnō** *on one* **altārī** *altar* **sacrificat** *sacrifices*

51.12 **Ūnīus** *of one* **verbī** *word* **potestās** *power* **māgna** *great* **est** *is*

51.13 **Fīlius** *son* **ūnī** *to one* **patrī** *father* **oboedīre** *to obey* **dēbet** *ought*

51.14 **Discipulī** *students* **ūnam** *one* **rem** *thing* **discunt** *learn*

51.15 **Ūnus** *one* **ex** *from* **multīs** *many* **respondet** *answers*

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Part B (Complete Natural Sentences)

51.1 Ūnus diēs mihi grātus erat. *One day was pleasing to me.*

51.2 Puer ūnam pāginam lībrīs legit. *The boy reads one page from the books.*

51.3 In urbe ūnum templum vidēmus. *We see one temple in the city.*

51.4 Mīles ūnō gladiō pugnat. *The soldier fights with one sword.*

51.5 Ab deō ūnam grātiam petimus. *We seek one favor from god.*

51.6 Ūnam hōram magister docet. *The teacher teaches for one hour.*

51.7 Legiō castra ūnō locō pōnit. *The legion places camp in one location.*

51.8 Servus ūnī dominō pāret. *The slave obeys one master.*

51.9 Sapientēs ūnam viam sequuntur. *The wise men follow one path.*

51.10 Omnēs ūnā vōce cantant. *All sing with one voice.*

51.11 Sacerdōs ūnō altārī sacrificat. *The priest sacrifices on one altar.*

51.12 Māgna est ūnīus verbī potestās. *Great is the power of one word.*

51.13 Fīlius ūnī patrī oboedīre dēbet. *The son ought to obey one father.*

51.14 Discipulī ūnam rem discunt. *The students learn one thing.*

51.15 Ex multīs ūnus respondet. *One from many answers.*

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Part C (Latin Text Only)

51.1 Ūnus diēs mihi grātus erat.

51.2 Puer ūnam pāginam lībrīs legit.

51.3 In urbe ūnum templum vidēmus.

51.4 Mīles ūnō gladiō pugnat.

51.5 Ab deō ūnam grātiam petimus.

51.6 Ūnam hōram magister docet.

51.7 Legiō castra ūnō locō pōnit.

51.8 Servus ūnī dominō pāret.

51.9 Sapientēs ūnam viam sequuntur.

51.10 Omnēs ūnā vōce cantant.

51.11 Sacerdōs ūnō altārī sacrificat.

51.12 Māgna est ūnīus verbī potestās.

51.13 Fīlius ūnī patrī oboedīre dēbet.

51.14 Discipulī ūnam rem discunt.

51.15 Ex multīs ūnus respondet.

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Part D (Grammar Explanation)

For English speakers learning Latin, ūnus has several important features:

1. Form:
    - First/Second declension adjective (-us, -a, -um)
    - Irregular genitive singular: ūnīus (not ūnī)
    - Irregular dative singular: ūnī (not ūnō/ūnae)
    - Other forms follow regular pattern
2. Declension: Masculine Feminine Neuter Nom: ūnus ūna ūnum Gen: ūnīus ūnīus ūnīus Dat: ūnī ūnī ūnī Acc: ūnum ūnam ūnum Abl: ūnō ūnā ūnō
3. Uses:
    - As numeral ("one")
    - As indefinite article ("a certain")
    - In phrases like "ūnus ex" (one of)
    - With ablative of means
    - In emphatic contexts
4. Special Features:
    - Often contrasts with multī
    - Can mean "only" or "alone"
    - Important in Christian contexts
    - Key word in unity expressions

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Part E (Cultural Context)

Understanding ūnus requires knowledge of Roman and Christian cultural concepts:

1. Religious Significance:
    - Unity of God in Christian theology
    - One Church concept
    - Single sacrifice idea
    - Unity in liturgical practice
2. Social Context:
    - Roman emphasis on unity

    - Political "one rule" concept
    - Military unit cohesion
    - Social class distinctions
3. Educational Setting:
    - One-to-one teaching
    - Single text focus
    - Unity of knowledge
    - Step-by-step learning
4. Modern Connections:
    - Source of English "unity"
    - Mathematical concepts
    - Legal terminology
    - Ecclesiastical Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (1.1.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *exceedingly:* **māgna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **ūna** *one* **aliqua** *certain* **portiō** *portion* **creātūrae** *of creation* **tuae** *your*

Part F-B (Complete Translation)

"Magnus es, domine, et laudābilis valdē: māgna virtūs tua et sapientiae tuae nōn est numerus. et laudāre tē vult homō, ūna aliqua portiō creātūrae tuae"

Great are you, O Lord, and exceedingly praiseworthy: great is your strength and of your wisdom there is no measure. And man desires to praise you, one certain portion of your creation

Part F-C (Literary Analysis)

Augustine uses ūna to emphasize humanity's place as a single part of creation, highlighting both unity with and distinction from the divine.

Part F-D (Grammatical Notes)

- ūna modifies portiō
- Nominative case showing subject
- Agrees with feminine portiō
- Part of larger descriptive phrase
- Emphasizes singularity

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Genre Section: Christian Prayer

Part A (Interleaved Text)

51.16 **Ūnus** *one* **Deus** *God* **in** *in* **caelō** *heaven* **regnat** *reigns*

51.17 **Ūnam** *one* **fidem** *faith* **servāmus** *we keep* **in** *in* **Chrīstō** *Christ*

51.18 **Ūnā** *with one* **vōce** *voice* **fidēlēs** *faithful* **ōrant** *pray*

51.19 **Ūnīus** *of one* **Deī** *God* **glōriam** *glory* **laudāmus** *we praise*

51.20 **Ūnō** *with one* **cordē** *heart* **crēdimus** *we believe*

51.21 **Ūnam** *one* **ecclēsiam** *church* **sanctam** *holy* **cōnfitēmur** *we confess*

51.22 **Sacerdōs** *priest* **ūnam** *one* **hostiam** *offering* **offert** *offers*

51.23 **Ūnō** *in one* **baptismō** *baptism* **salvāmur** *we are saved*

51.24 **Ūnī** *to one* **Dominō** *Lord* **serviunt** *serve* **omnēs** *all*

51.25 **Ūnam** *one* **spem** *hope* **in** *in* **cordē** *heart* **tenēmus** *we hold*

51.26 **Ūnō** *with one* **Spīritū** *Spirit* **dūcimur** *we are led*

51.27 **Ūnīus** *of one* **grātiae** *grace* **partīcipēs** *partakers* **sumus** *we are*

51.28 **Ūnam** *one* **viam** *way* **ad** *to* **salūtem** *salvation* **sequimur** *we follow*

51.29 **Ūnō** *in one* **altārī** *altar* **communicāmus** *we communicate*

51.30 **Ūnam** *one* **vitam** *life* **aeternam** *eternal* **expectāmus** *we await*

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Part B (Complete Natural Sentences)

51.16 Ūnus Deus in caelō regnat. *One God reigns in heaven.*

51.17 Ūnam fidem in Chrīstō servāmus. *We keep one faith in Christ.*

51.18 Fidēlēs ūnā vōce ōrant. *The faithful pray with one voice.*

51.19 Ūnīus Deī glōriam laudāmus. *We praise the glory of one God.*

51.20 Ūnō cordē crēdimus. *We believe with one heart.*

51.21 Ūnam ecclēsiam sanctam cōnfitēmur. *We confess one holy church.*

51.22 Sacerdōs ūnam hostiam offert. *The priest offers one sacrifice.*

51.23 Ūnō baptismō salvāmur. *We are saved by one baptism.*

51.24 Ūnī Dominō omnēs serviunt. *All serve one Lord.*

51.25 Ūnam spem in cordē tenēmus. *We hold one hope in our heart.*

51.26 Ūnō Spīritū dūcimur. *We are led by one Spirit.*

51.27 Ūnīus grātiae partīcipēs sumus. *We are partakers of one grace.*

51.28 Ūnam viam ad salūtem sequimur. *We follow one way to salvation.*

51.29 Ūnō altārī communicāmus. *We communicate at one altar.*

51.30 Ūnam vitam aeternam expectāmus. We await one eternal life.

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Part C (Latin Text Only)

51.16 Ūnus Deus in caelō regnat.

51.17 Ūnam fidem in Chrīstō servāmus.

51.18 Fidēlēs ūnā vōce ōrant.

51.19 Ūnīus Deī glōriam laudāmus.

51.20 Ūnō cordē crēdimus.

51.21 Ūnam ecclēsiam sanctam cōnfitēmur.

51.22 Sacerdōs ūnam hostiam offert.

51.23 Ūnō baptismō salvāmur.

51.24 Ūnī Dominō omnēs serviunt.

51.25 Ūnam spem in cordē tenēmus.

51.26 Ūnō Spīritū dūcimur.

51.27 Ūnīus grātiae partīcipēs sumus.

51.28 Ūnam viam ad salūtem sequimur.

51.29 Ūnō altārī communicāmus.

51.30 Ūnam vitam aeternam expectāmus.

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Part D (Grammar Explanation)

The use of ūnus in Christian prayer texts demonstrates several important grammatical features:

1. Cases in Religious Context:
    - Nominative (ūnus Deus): identifying the divine
    - Genitive (ūnīus grātiae): showing possession
    - Dative (ūnī Dominō): indicating recipient of worship
    - Accusative (ūnam fidem): direct object of belief
    - Ablative (ūnō cordē): manner of worship
2. Agreement Patterns:
    - With masculine nouns (ūnus Deus)
    - With feminine nouns (ūna ecclēsia)

    - With neuter nouns (ūnum corpus)
    - Across different declensions
    - In different syntactic roles
3. Special Religious Uses:
    - Unity expressions (ūnā vōce)
    - Theological statements (ūnus Deus)
    - Liturgical formulae (ūnō baptismō)
    - Creedal language (ūnam ecclēsiam)
    - Doctrinal concepts (ūna fidēs)
4. Syntactic Roles:
    - As subject complement
    - As attribute
    - In prepositional phrases
    - With passive verbs
    - In complex constructions

Note on Theological Significance

The examples in this genre section draw heavily from Christian theological concepts, particularly:

1. Unity of God (Monotheism)
    - Expressed through ūnus Deus
    - Central to Christian doctrine
    - Contrasts with paganism
    - Emphasized in creeds
2. Unity of Church
    - One baptism
    - One faith
    - One communion
    - One hope
3. Unity of Believers
    - Common worship
    - Shared belief
    - United prayer
    - Collective salvation
4. Liturgical Unity
    - One altar
    - One sacrifice
    - One spirit
    - One voice

These theological concepts are expressed through careful use of ūnus in its various forms, demonstrating the intersection of grammar and doctrine in Christian Latin.

Lesson 52 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 52: diēs diēī m./f. (day)

Part A (Interleaved English and Latin Text)

52.1 **Prīmus** *first* **diēs** *day* **vēris** *of spring* **advenit** *arrives*

52.2 **Septem** *seven* **diēs** *days* **et** *and* **noctēs** *nights* **iter** *journey* **fēcimus** *we made*

52.3 **Hōc** *this* **diē** *day* **templum** *temple* **vīsitābimus** *we will visit*

52.4 **Diēs** *day* **festus** *festival* **appropinquat** *approaches*

52.5 **Per** *through* **multōs** *many* **diēs** *days* **pluit** *it rained*

52.6 **Māne** *morning* **prīmī** *of first* **diēī** *day* **sacerdōs** *priest* **ōrāvit** *prayed*

52.7 **Diēī** *of day* **fīnem** *end* **exspectāmus** *we await*

52.8 **Tōtō** *whole* **diē** *day* **labōrāvērunt** *they worked* **servī** *slaves*

52.9 **Proximō** *next* **diē** *day* **mercātōrēs** *merchants* **vēnērunt** *came*

52.10 **Diēs** *days* **longī** *long* **hieme** *in winter* **sunt** *are*

52.11 **Octō** *eight* **diēbus** *in days* **opus** *work* **perficiēmus** *we will complete*

52.12 **Diērum** *of days* **numerum** *number* **computāre** *to count* **nōn** *not* **possum** *I am able*

52.13 **Illō** *on that* **diē** *day* **episcopus** *bishop* **ecclesiam** *church* **vīsitāvit** *visited*

52.14 **Diēs** *day* **dominicus** *Lord's* **sanctus** *holy* **est** *is*

52.15 **Omnēs** *all* **diēs** *days* **Deō** *to God* **grātiās** *thanks* **agimus** *we give*

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Part B (Complete Natural Sentences)

52.1 Prīmus vēris diēs advenit. *The first day of spring arrives.*

52.2 Septem diēs et noctēs iter fēcimus. *We journeyed for seven days and nights.*

52.3 Hōc diē templum vīsitābimus. *On this day we will visit the temple.*

52.4 Festus diēs appropinquat. *The festival day approaches.*

52.5 Per multōs diēs pluit. *It rained for many days.*

52.6 Māne prīmī diēī sacerdōs ōrāvit. *On the morning of the first day, the priest prayed.*

52.7 Fīnem diēī exspectāmus. *We await the end of the day.*

52.8 Servī tōtō diē labōrāvērunt. *The slaves worked the whole day.*

52.9 Proximō diē mercātōrēs vēnērunt. *On the next day, the merchants came.*

52.10 Longī sunt diēs hieme. *The days are long in winter.*

52.11 Octō diēbus opus perficiēmus. *We will complete the work in eight days.*

52.12 Diērum numerum computāre nōn possum. *I cannot count the number of days.*

52.13 Illō diē episcopus ecclesiam vīsitāvit. *On that day the bishop visited the church.*

52.14 Sanctus est diēs dominicus. *The Lord's day is holy.*

52.15 Omnēs diēs Deō grātiās agimus. *We give thanks to God every day.*

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Part C (Latin Text Only)

52.1 Prīmus vēris diēs advenit.

52.2 Septem diēs et noctēs iter fēcimus.

52.3 Hōc diē templum vīsitābimus.

52.4 Festus diēs appropinquat.

52.5 Per multōs diēs pluit.

52.6 Māne prīmī diēī sacerdōs ōrāvit.

52.7 Fīnem diēī exspectāmus.

52.8 Servī tōtō diē labōrāvērunt.

52.9 Proximō diē mercātōrēs vēnērunt.

52.10 Longī sunt diēs hieme.

52.11 Octō diēbus opus perficiēmus.

52.12 Diērum numerum computāre nōn possum.

52.13 Illō diē episcopus ecclesiam vīsitāvit.

52.14 Sanctus est diēs dominicus.

52.15 Omnēs diēs Deō grātiās agimus.

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Part D (Grammar Explanation)

For English speakers learning Latin, diēs presents several important features:

1. Form and Declension:
    - 5th declension noun
    - Can be either masculine or feminine
    - Usually masculine in Christian Latin
    - Long ē throughout most forms

2. Cases: Singular:
    - Nominative: diēs
    - Genitive: diēī
    - Dative: diēī
    - Accusative: diem
    - Ablative: diē

   Plural:
    - Nominative: diēs
    - Genitive: diērum
    - Dative: diēbus
    - Accusative: diēs
    - Ablative: diēbus
3. Common Uses:
    - Ablative of time when: diē dominicō (on Sunday)
    - Accusative of duration: multōs diēs (for many days)
    - With ordinal numbers: prīmō diē (on the first day)
    - In temporal expressions: eō diē (on that day)
4. Special Religious Terms:
    - diēs dominicus (Sunday, the Lord's Day)
    - diēs festus (feast day)
    - diēs iūdicii (judgment day)

Part E (Cultural Context)

Understanding diēs in Christian Latin requires awareness of several cultural aspects:

1. Religious Significance:
    - Days began at sunset in Jewish tradition
    - Sunday (diēs dominicus) replaced Sabbath
    - Church calendar organized around feast days
    - Liturgical hours marked different parts of day
2. Medieval Usage:
    - Monastery schedules regulated by bells
    - Saints' days marked important dates
    - Legal documents dated by church feasts
    - Different services for different times
3. Christian Calendar:
    - Year organized around Christ's life
    - Special days for saints and martyrs
    - Moveable feasts based on Easter
    - Advent and Lent marking special periods
4. Modern Relevance:
    - Church still uses Latin names for days
    - Liturgical calendar still influences worship
    - Traditional prayers mark times of day

- Religious orders follow ancient schedules

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Part F (Literary Citation)

From Augustine's "Confessions" (I.6.7):

Part F-A (Interleaved Text)

Nam *for* **illae** *those* **diēs** *days* **nōn** *not* **erant** *were* **et** *and* **nōn** *not* **praeterībant** *passed by,* **et** *and* **veniendo** *by coming* **et** *and* **eundo** *going* **nōn** *not* **mihi** *to me* **aliquam** *any* **partem** *part* **spatiī** *of space* **faciēbant** *did they make.*

Part F-B (Complete Translation)

Nam illae diēs nōn erant et nōn praeterībant, et veniendo et eundo nōn mihi aliquam partem spatiī faciēbant.

For those days did not exist and did not pass away, and by their coming and going they did not create any portion of space for me.

Part F-C (Literary Analysis)

Augustine uses diēs to discuss the nature of time before creation. The passage demonstrates:

- Philosophical use of temporal terms
- Contemplation of divine eternity
- Christian Neoplatonic thought
- Meditation on time's nature

Part F-D (Grammatical Notes)

- diēs as nominative plural subject
- Use of imperfect tense (erant, praeterībant)
- Gerunds veniendo, eundo as ablatives of means
- Complex sentence structure typical of Augustine

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Genre Section: Liturgical Calendar

Part A (Interleaved Text)

52.16 **Hodiē** *today* **est** *is* **diēs** *day* **sanctī** *of saint* **Benedictī** *Benedict* **abbātis** *abbot*

52.17 **Duodecim** *twelve* **diēbus** *days* **post** *after* **nātālem** *Christmas* **Domini** *of Lord* **celebrāmus** *we celebrate* **epiphaniam** *Epiphany*

52.18 **Quadrāgintā** *forty* **diēs** *days* **iēiūniī** *of fasting* **ante** *before* **Pascha** *Easter* **observāmus** *we observe*

52.19 **Diēs** *days* **festī** *feast* **sanctōrum** *of saints* **martyrum** *martyrs* **in** *in* **kalendāriō** *calendar* **scrīptī** *written* **sunt** *are*

52.20 **Omnī** *on every* **diē** *day* **dominicō** *Lord's* **missam** *mass* **celebrat** *celebrates* **sacerdōs** *priest*

52.21 **Septem** *seven* **diēbus** *in days* **creāvit** *created* **Deus** *God* **mundum** *world* **et** *and* **omnia** *all things* **in** *in* **eō** *it*

52.22 **Diēs** *day* **iūdicii** *of judgment* **ventūrus** *about to come* **est** *is* **sīcut** *like* **fūr** *thief* **in** *in* **nocte** *night*

52.23 **Magnō** *on great* **diē** *day* **Pentecostēs** *of Pentecost* **Spīritus** *Spirit* **Sanctus** *Holy* **dēscendit** *descended*

52.24 **Diēī** *of day* **horās** *hours* **canōnicās** *canonical* **monachī** *monks* **cantant** *sing* **in** *in* **chorō** *choir*

52.25 **Trēs** *three* **diēs** *days* **ante** *before* **festum** *feast* **iēiūnāre** *to fast* **solēmus** *we are accustomed*

52.26 **Prīmō** *on first* **diē** *day* **hebdomadae** *of week* **celebrāmus** *we celebrate* **resurrēctiōnem** *resurrection* **Chrīstī** *of Christ*

52.27 **Diēs** *days* **festī** *feast* **mobiles** *moveable* **secundum** *according to* **lūnam** *moon* **computantur** *are calculated*

52.28 **Octō** *eight* **diēbus** *on days* **post** *after* **Pascha** *Easter* **baptizātī** *baptized ones* **albās** *white garments* **dēpōnunt** *put off*

52.29 **Proximīs** *on next* **diēbus** *days* **missās** *masses* **prō** *for* **defunctīs** *dead* **celebrābimus** *we will celebrate*

52.30 **Diēs** *day* **natālis** *of birth* **martyris** *of martyr* **est** *is* **diēs** *day* **mortis** *of death* **eius** *his*

Part B (Complete Natural Sentences)

52.16 Hodiē est diēs sanctī Benedictī abbātis. *Today is the feast day of Saint Benedict the abbot.*

52.17 Duodecim diēbus post nātālem Domini celebrāmus epiphaniam. *We celebrate Epiphany twelve days after Christmas.*

52.18 Quadrāgintā diēs iēiūniī ante Pascha observāmus. *We observe forty days of fasting before Easter.*

52.19 Diēs festī sanctōrum martyrum in kalendāriō scrīptī sunt. The feast days of the holy martyrs are written in the calendar.

52.20 Omnī diē dominicō missam celebrat sacerdōs. *The priest celebrates Mass every Sunday.*

52.21 Septem diēbus creāvit Deus mundum et omnia in eō. *In seven days God created the world and everything in it.*

52.22 Diēs iūdicii ventūrus est sīcut fūr in nocte. *The day of judgment will come like a thief in the night.*

52.23 Magnō diē Pentecostēs Spīritus Sanctus dēscendit. *On the great day of Pentecost, the Holy Spirit descended.*

52.24 Diēī horās canōnicās monachī cantant in chorō. *The monks sing the canonical hours of the day in the choir.*

52.25 Trēs diēs ante festum iēiūnāre solēmus. *We are accustomed to fast for three days before the feast.*

52.26 Prīmō diē hebdomadae celebrāmus resurrēctiōnem Chrīstī. *On the first day of the week, we celebrate Christ's resurrection.*

52.27 Diēs festī mobiles secundum lūnam computantur. *The moveable feast days are calculated according to the moon.*

52.28 Octō diēbus post Pascha baptizātī albās dēpōnunt. *Eight days after Easter, the newly baptized put off their white garments.*

52.29 Proximīs diēbus missās prō defunctīs celebrābimus. *In the coming days, we will celebrate masses for the dead.*

52.30 Diēs natālis martyris est diēs mortis eius. *The birth day of a martyr is the day of their death.*

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Part C (Latin Text Only)

52.16 Hodiē est diēs sanctī Benedictī abbātis.

52.17 Duodecim diēbus post nātālem Domini celebrāmus epiphaniam.

52.18 Quadrāgintā diēs iēiūniī ante Pascha observāmus.

52.19 Diēs festī sanctōrum martyrum in kalendāriō scrīptī sunt.

52.20 Omnī diē dominicō missam celebrat sacerdōs.

52.21 Septem diēbus creāvit Deus mundum et omnia in eō.

52.22 Diēs iūdicii ventūrus est sīcut fūr in nocte.

52.23 Magnō diē Pentecostēs Spīritus Sanctus dēscendit.

52.24 Diēī horās canōnicās monachī cantant in chorō.

52.25 Trēs diēs ante festum iēiūnāre solēmus.

52.26 Prīmō diē hebdomadae celebrāmus resurrēctiōnem Chrīstī.

52.27 Diēs festī mobiles secundum lūnam computantur.

52.28 Octō diēbus post Pascha baptizātī albās dēpōnunt.

52.29 Proximīs diēbus missās prō defunctīs celebrābimus.

52.30 Diēs natālis martyris est diēs mortis eius.

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Part D (Grammar Explanation)

In liturgical Latin, diēs appears in several specialized constructions:

1. Temporal Expressions:
    - Ablative of time when: diē dominicō (on Sunday)
    - Duration of time: quadrāgintā diēs (forty days)
    - Post/ante + accusative: post trēs diēs (after three days)
    - Fixed dates: diē quartō (on the fourth day)
2. Religious Formulae:
    - diēs festus/festa (feast day)
    - diēs natālis (birth day/feast day of a saint)
    - diēs iūdicii (judgment day)
    - diēs Domini (the Lord's day)
3. Case Usage in Liturgical Context:
    - Genitive for feast names: diēs sanctī N. (feast of Saint N.)
    - Ablative for time expressions: proximīs diēbus (in the coming days)
    - Accusative for duration: per octō diēs (through eight days)
    - Nominative for calendar entries: diēs festus (feast day)
4. Special Calendar Terms:
    - diēs festī mobilēs (moveable feasts)
    - diēs festī immobilēs (fixed feasts)
    - diēs abstinentiae (days of abstinence)
    - diēs iēiūniī (fast days)
5. Word Order Patterns:
    - Initial position for emphasis: diēs iūdicii ventūrus est
    - With modifying genitives: diēs mortis
    - In temporal phrases: omnī diē dominicō
    - In liturgical formulae: diēs natālis martyris

These constructions are essential for understanding liturgical texts, ecclesiastical calendars, and religious writings.

Lesson 53 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 53: nihil/nīl (nothing)

Part A (Interleaved English and Latin Text)

53.1 **Omnīnō** *altogether* **nihil** *nothing* **hodiē** *today* **vidēre** *to see* **possum** *I am able*

53.2 **Puer** *boy* **nihil** *nothing* **respondēre** *to answer* **vult** *wishes*

53.3 **Nīl** *nothing* **mihi** *to me* **grātius** *more pleasing* **est** *is* **quam** *than* **pāx** *peace*

53.4 **Sapientēs** *wise men* **nīl** *nothing* **sine** *without* **causā** *reason* **dīcunt** *say*

53.5 **Dē** *about* **hāc** *this* **rē** *matter* **nihil** *nothing* **scīmus** *we know*

53.6 **Māter** *mother* **fīliō** *to son* **nihil** *nothing* **negat** *denies*

53.7 **Nīl** *nothing* **ā** *from* **dīs** *the gods* **sine** *without* **labōre** *work* **datur** *is given*

53.8 **Servus** *slave* **nōbīs** *to us* **nihil** *nothing* **nūntiāvit** *announced*

53.9 **Dē** *about* **bellō** *war* **nihil** *nothing* **audīvimus** *we heard*

53.10 **Aeger** *sick man* **nihil** *nothing* **edere** *to eat* **potest** *is able*

53.11 **Nīl** *nothing* **māius** *greater* **virtūte** *than virtue* **habēmus** *we have*

53.12 **Timidus** *fearful man* **nihil** *nothing* **sine** *without* **auxiliō** *help* **facit** *does*

53.13 **Ex** *from* **agrīs** *fields* **nīl** *nothing* **reportant** *they bring back* **agricolae** *farmers*

53.14 **Nīl** *nothing* **sine** *without* **magnō** *great* **perīculō** *danger* **fit** *happens*

53.15 **Nihil** *nothing* **est** *is* **difficile** *difficult* **volentī** *to one willing*

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Part B (Complete Natural Sentences)

53.1 Omnīnō nihil hodiē vidēre possum. *I can see absolutely nothing today.*

53.2 Puer nihil respondēre vult. *The boy wishes to answer nothing.*

53.3 Nīl mihi grātius est quam pāx. *Nothing is more pleasing to me than peace.*

53.4 Sapientēs nīl sine causā dīcunt. *Wise men say nothing without a reason.*

53.5 Dē hāc rē nihil scīmus. *We know nothing about this matter.*

53.6 Māter fīliō nihil negat. *The mother denies nothing to her son.*

53.7 Nīl ā dīs sine labōre datur. *Nothing is given by the gods without work.*

53.8 Servus nōbīs nihil nūntiāvit. *The slave announced nothing to us.*

53.9 Dē bellō nihil audīvimus. *We heard nothing about the war.*

53.10 Aeger nihil edere potest. *The sick man can eat nothing.*

53.11 Nīl māius virtūte habēmus. *We have nothing greater than virtue.*

53.12 Timidus nihil sine auxiliō facit. *The fearful man does nothing without help.*

53.13 Ex agrīs nīl reportant agricolae. *The farmers bring back nothing from the fields.*

53.14 Nīl sine magnō perīculō fit. *Nothing happens without great danger.*

53.15 Nihil est difficile volentī. *Nothing is difficult for one who is willing.*

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Part C (Latin Text Only)

53.1 Omnīnō nihil hodiē vidēre possum.

53.2 Puer nihil respondēre vult.

53.3 Nīl mihi grātius est quam pāx.

53.4 Sapientēs nīl sine causā dīcunt.

53.5 Dē hāc rē nihil scīmus.

53.6 Māter fīliō nihil negat.

53.7 Nīl ā dīs sine labōre datur.

53.8 Servus nōbīs nihil nūntiāvit.

53.9 Dē bellō nihil audīvimus.

53.10 Aeger nihil edere potest.

53.11 Nīl māius virtūte habēmus.

53.12 Timidus nihil sine auxiliō facit.

53.13 Ex agrīs nīl reportant agricolae.

53.14 Nīl sine magnō perīculō fit.

53.15 Nihil est difficile volentī.

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Part D (Grammar Explanation)

The noun "nihil" has several important features for English speakers to understand:

1. Form:
    - An indeclinable noun
    - Two forms: nihil and nīl (poetic variant)
    - Cannot be modified by case endings
    - Can function as both noun and adverb
2. Common Uses:
    - As subject: Nihil est difficile (Nothing is difficult)
    - As direct object: Nihil videō (I see nothing)
    - With prepositions: dē nihilō (about nothing)
    - In comparisons: nihil melius (nothing better)
    - With partitive genitive: nihil bonī (nothing good)
3. Word Order:
    - Often placed for emphasis at start of clause
    - Can appear before or after its verb
    - Frequently used with sine + ablative
    - Common in negative statements
4. Special Constructions:

- nihil nisi = "nothing except"
- nihil aliud = "nothing else"
- nihil ad = "nothing to do with"
- nihil est quod = "there is no reason why"

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Part E (Cultural Context)

Understanding how Romans used "nihil" requires cultural context:

1. Philosophical Usage:
    - Central to Stoic concepts of nothingness
    - Used in debates about existence
    - Important in discussions of void and vacuum
    - Key term in skeptical philosophy
2. Religious Context:
    - Used in discussions of creation ex nihilō
    - Important in theological debates
    - Featured in discussions of divine power
    - Used in moral philosophy
3. Legal Usage:
    - Found in formal declarations
    - Used in contracts
    - Part of official pronouncements
    - Important in property law
4. Literary Style:
    - Common in rhetorical questions
    - Used for emphasis
    - Important in poetry
    - Featured in proverbs
5. Modern Relevance:
    - Source of English "nil"
    - Used in scientific terms
    - Found in legal phrases
    - Common in scholarly Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (1.2.2):

Part F-A (Interleaved Text)

Et *and* **quid** *what* **diximus** *did we say,* **Deus** *O God* **meus** *my,* **vita** *life* **mea** *my,* **dulcēdō** *sweetness* **mea** *my* **sāncta?** *holy?* **Et** *and* **quid** *what* **dīcit** *says* **aliquis** *anyone,* **cum** *when* **dē** *about* **tē** *you*

dīcit? *he speaks?* **Et** *and* **vae** *woe* **tacentibus** *to those being silent* **dē** *about* **tē,** *you,* **quoniam** *since* **loquācēs** *talkative* **mūtī** *mute ones* **sunt** *they are.*

Part F-B (Complete Translation)

Et quid diximus, Deus meus, vita mea, dulcēdō mea sāncta? Et quid dīcit aliquis, cum dē tē dīcit? Et vae tacentibus dē tē, quoniam loquācēs mūtī sunt.

And what have we said, O my God, my life, my holy sweetness? And what does anyone say when he speaks of you? And woe to those who are silent about you, since even the eloquent are mute.

Part F-C (Literary Analysis)

Augustine uses a series of rhetorical questions to emphasize the impossibility of adequately describing God. The passage demonstrates:

- Use of intimate direct address
- Rhetorical questions
- Paradox in "loquācēs mūtī"
- Religious vocabulary
- Complex sentence structure

Part F-D (Grammatical Notes)

- Vocative case in "Deus meus"
- Perfect tense "diximus" vs. present "dīcit"
- Dative plural participle "tacentibus"
- Causal clause with "quoniam"
- Predicative nominative "mūtī"

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Genre Section: Philosophical Dialogue

Part A (Interleaved Text)

53.16 **Magister** *teacher* **discipulum** *pupil* **rogat** *asks* **quid** *what* **dē** *about* **vītā** *life* **sciat** *he knows*

53.17 **Discipulus** *pupil* **respondet** *replies* **sē** *himself* **nihil** *nothing* **scīre** *to know*

53.18 **Nīl** *nothing* **sine** *without* **sapientiā** *wisdom* **vērum** *true* **est** *is* **magister** *teacher* **dīcit** *says*

53.19 **Philosophus** *philosopher* **discipulō** *to pupil* **dīcit** *says* **nihil** *nothing* **sine** *without* **causā** *reason* **fierī** *to happen*

53.20 **Nīl** *nothing* **enim** *for* **sine** *without* **ratione** *reason* **fit** *happens* **in** *in* **mundō** *world*

53.21 **Dē** *about* **animō** *soul* **nihil** *nothing* **certī** *certain* **habēmus** *we have*

53.22 **Sapientēs** *wise men* **dīcunt** *say* **nihil** *nothing* **sine** *without* **deō** *god* **fierī** *to happen*

53.23 **Nīl** *nothing* **praeter** *besides* **virtutem** *virtue* **bonum** *good* **est** *is*

53.24 **Discipulus** *pupil* **magistrō** *to teacher* **respondet** *replies* **sē** *himself* **nihil** *nothing* **intellegere** *to understand*

53.25 **Nīl** *nothing* **sine** *without* **studiō** *study* **discitur** *is learned*

53.26 **Philosophus** *philosopher* **dīcit** *says* **nihil** *nothing* **difficile** *difficult* **esse** *to be* **quaerentī** *for one seeking*

53.27 **Nīl** *nothing* **melius** *better* **quam** *than* **sapientia** *wisdom* **est** *is*

53.28 **In** *in* **vītā** *life* **nihil** *nothing* **sine** *without* **labōre** *work* **vērum** *true* **est** *is*

53.29 **Discipulus** *pupil* **intellegit** *understands* **nīl** *nothing* **sine** *without* **tempore** *time* **perfectum** *perfect* **esse** *to be*

53.30 **Magister** *teacher* **gaudet** *rejoices* **quod** *because* **discipulus** *pupil* **nihil** *nothing* **sine** *without* **ratione** *reason* **credit** *believes*

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Part B (Complete Natural Sentences)

53.16 Magister discipulum rogat quid dē vītā sciat. *The teacher asks the pupil what he knows about life.*

53.17 Discipulus respondet sē nihil scīre. *The pupil replies that he knows nothing.*

53.18 Nīl sine sapientiā vērum est, magister dīcit. *Nothing is true without wisdom, says the teacher.*

53.19 Philosophus discipulō dīcit nihil sine causā fierī. *The philosopher tells the pupil that nothing happens without a cause.*

53.20 Nīl enim sine ratione fit in mundō. *For nothing happens in the world without reason.*

53.21 Dē animō nihil certī habēmus. *We have nothing certain about the soul.*

53.22 Sapientēs dīcunt nihil sine deō fierī. *The wise men say that nothing happens without god.*

53.23 Nīl praeter virtutem bonum est. Nothing besides virtue is good.

53.24 Discipulus magistrō respondet sē nihil intellegere. *The pupil replies to the teacher that he understands nothing.*

53.25 Nīl sine studiō discitur. *Nothing is learned without study.*

53.26 Philosophus dīcit nihil difficile esse quaerentī. *The philosopher says that nothing is difficult for one who seeks.*

53.27 Nīl melius quam sapientia est. *Nothing is better than wisdom.*

53.28 In vītā nihil sine labōre vērum est. *In life nothing is true without work.*

53.29 Discipulus intellegit nīl sine tempore perfectum esse. *The pupil understands that nothing is perfect without time.*

53.30 Magister gaudet quod discipulus nihil sine ratione credit. *The teacher rejoices because the pupil believes nothing without reason.*

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Part C (Latin Text Only)

53.16 Magister discipulum rogat quid dē vītā sciat.

53.17 Discipulus respondet sē nihil scīre.

53.18 Nīl sine sapientiā vērum est, magister dīcit.

53.19 Philosophus discipulō dīcit nihil sine causā fierī.

53.20 Nīl enim sine ratione fit in mundō.

53.21 Dē animō nihil certī habēmus.

53.22 Sapientēs dīcunt nihil sine deō fierī.

53.23 Nīl praeter virtutem bonum est.

53.24 Discipulus magistrō respondet sē nihil intellegere.

53.25 Nīl sine studiō discitur.

53.26 Philosophus dīcit nihil difficile esse quaerentī.

53.27 Nīl melius quam sapientia est.

53.28 In vītā nihil sine labōre vērum est.

53.29 Discipulus intellegit nīl sine tempore perfectum esse.

53.30 Magister gaudet quod discipulus nihil sine ratione credit.

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Part D (Grammar Explanation for Philosophical Dialogue)

In philosophical dialogue, "nihil/nīl" appears in several distinct grammatical constructions. Let's examine each with concrete examples:

1. As Subject of Main Clause: Original: "Nīl sine sapientiā vērum est" Analysis:
    - nihil = subject
    - vērum = predicate adjective
    - est = linking verb Similar construction: "Nihil pulchrum est" (Nothing is beautiful)
2. In Indirect Statement: Original: "Discipulus respondet sē nihil scīre" Analysis:
    - sē = accusative subject
    - nihil = direct object
    - scīre = complementary infinitive Similar pattern: "Dīcit sē nihil vidēre" (He says he sees nothing)
3. With Partitive Genitive: Original: "Dē animō nihil certī habēmus" Analysis:
    - nihil = head noun
    - certī = partitive genitive Compare: "nihil bonī" (nothing of good)
4. In Comparisons: Original: "Nīl melius quam sapientia est" Analysis:
    - nihil = subject

- melius = comparative adjective
- quam = than Similar: "Nihil peius quam ignōrantia" (Nothing worse than ignorance)

5. With Prepositions: Original: "Nihil sine causā" Analysis:
    - nihil = noun with preposition
    - sine + ablative construction Pattern: "Nihil sine [ablative noun]"
6. Special Philosophical Constructions: a. Universal Negation: "Nihil sine ratione fit"
    - Emphasizes universal principle
    - Often uses present tense

    b. Epistemic Statements: "Nihil scīmus"
    - Used in discussions of knowledge
    - Often with verbs of knowing/understanding

    c. Ethical Maxims: "Nīl praeter virtutem bonum est"
    - States moral principle
    - Often uses present tense for timeless truth
7. Word Order Patterns: Compare these positions:
    - Initial: "Nihil sine labōre discitur"
    - Medial: "Dē animō nihil certī habēmus"
    - Final: "Scimus nihil" Effect: Position affects emphasis
8. In Subordinate Clauses: Original: "Magister gaudet quod discipulus nihil sine ratione credit" Analysis:
    - nihil in causal clause with quod
    - Maintains core meaning Pattern: "[Main clause] quod nihil [rest of subordinate clause]"

These constructions show how "nihil" functions in philosophical discourse to:

- State universal principles
- Express epistemic limitations
- Formulate ethical maxims
- Structure logical arguments

Lesson 54 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 54: tum/tunc (then)

Part A (Interleaved English and Latin Text)

54.1 **Tum** *then* **puer** *boy* **fēlīx** *happy* **erat** *was*

54.2 **Magister** *teacher* **tum** *then* **discipulōs** *pupils* **docēbat** *was teaching*

54.3 **Tunc** *then* **omnēs** *all* **laetī** *happy* **fuērunt** *were*

54.4 **Mīles** *soldier* **tum** *then* **pugnāre** *to fight* **incipiēbat** *was beginning*

54.5 **Tunc** *then* **sacerdōs** *priest* **templum** *temple* **intrāvit** *entered*

54.6 **Diēs** *day* **tum** *then* **longior** *longer* **erat** *was*

54.7 **Tunc** *then* **nōbīs** *to us* **grātiam** *favor* **dedit** *he gave*

54.8 **Servus** *slave* **tum** *then* **labōrāre** *to work* **dēbēbat** *had to*

54.9 **Tunc** *then* **agricola** *farmer* **laetus** *happy* **ad** *to* **agrum** *field* **iit** *went*

54.10 **Māter** *mother* **tum** *then* **fīliō** *to son* **cibum** *food* **dabat** *was giving*

54.11 **Tunc** *then* **hostēs** *enemies* **urbem** *city* **relīquērunt** *left*

54.12 **Pāx** *peace* **tum** *then* **in** *in* **terrā** *earth* **erat** *was*

54.13 **Tunc** *then* **discipulī** *pupils* **melius** *better* **studēbant** *were studying*

54.14 **Sapiens** *wise man* **tum** *then* **multa** *many things* **dīxit** *said*

54.15 **Tunc** *then* **omnēs** *all* **gaudēbant** *were rejoicing*

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Part B (Complete Natural Sentences)

54.1 Fēlīx tum erat puer. *The boy was happy then.*

54.2 Discipulōs magister tum docēbat. *The teacher was then teaching the pupils.*

54.3 Laetī tunc fuērunt omnēs. *Everyone was happy then.*

54.4 Incipiēbat tum mīles pugnāre. *The soldier was then beginning to fight.*

54.5 Templum tunc sacerdōs intrāvit. *Then the priest entered the temple.*

54.6 Longior diēs tum erat. *The day was longer then.*

54.7 Grātiam tunc nōbīs dedit. *Then he gave us a favor.*

54.8 Labōrāre servus tum dēbēbat. *The slave had to work then.*

54.9 Ad agrum tunc agricola laetus iit. *Then the happy farmer went to the field.*

54.10 Fīliō māter tum cibum dabat. *The mother was then giving food to her son.*

54.11 Urbem tunc hostēs relīquērunt. *Then the enemies left the city.*

54.12 In terrā tum pāx erat. *Then there was peace on earth.*

54.13 Melius tunc discipulī studēbant. *Then the pupils were studying better.*

54.14 Multa sapiens tum dīxit. *Then the wise man said many things.*

54.15 Gaudēbant tunc omnēs. *Then everyone was rejoicing.*

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Part C (Latin Text Only)

54.1 Fēlīx tum erat puer.

54.2 Discipulōs magister tum docēbat.

54.3 Laetī tunc fuērunt omnēs.

54.4 Incipiēbat tum mīles pugnāre.

54.5 Templum tunc sacerdōs intrāvit.

54.6 Longior diēs tum erat.

54.7 Grātiam tunc nōbīs dedit.

54.8 Labōrāre servus tum dēbēbat.

54.9 Ad agrum tunc agricola laetus iit.

54.10 Fīliō māter tum cibum dabat.

54.11 Urbem tunc hostēs relīquērunt.

54.12 In terrā tum pāx erat.

54.13 Melius tunc discipulī studēbant.

54.14 Multa sapiens tum dīxit.

54.15 Gaudēbant tunc omnēs.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "tum/tunc" involves several key points:

1. Basic Usage:
    - Both words mean "then" or "at that time"
    - Used as temporal adverbs
    - Can appear in various positions in the sentence
    - Often used to sequence events in narrative
2. Position in Sentence:
    - Can appear at beginning (for emphasis)
    - Often appears after first word
    - Can appear between subject and verb
    - Sometimes appears at end for special effect
3. Common Combinations:
    - tum...tum... = "now...now..."
    - et tum = "and then"
    - tum dēmum = "then at last"
    - tum vērō = "then indeed"
4. Differences from English:
    - More flexible placement than English "then"

- Can be used with any tense
- Doesn't require comma like English often does
- Can be used more frequently than in English

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Part E (Cultural Context)

Understanding how Romans used "tum/tunc" requires cultural context:

1. Historical Writing:
    - Essential for Roman historical narrative
    - Used to mark sequence of events
    - Important in military accounts
    - Key to diplomatic records
2. Religious Usage:
    - Used in ritual descriptions
    - Important in prayers
    - Found in biblical translations
    - Common in Christian texts
3. Educational Context:
    - Used in classroom explanations
    - Part of rhetorical training
    - Found in textbooks
    - Used in memory exercises
4. Modern Relevance:
    - Still used in ecclesiastical Latin
    - Found in academic writing
    - Used in legal documents
    - Important for reading ancient texts

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Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 12):

Part F-A (Interleaved Text)

Tum *then* **vērō** *indeed* **intellēxī** *I understood* **quam** *how* **mirabilis** *wonderful* **esset** *was* **grātia** *grace* **tua** *your,* **Domine** *O Lord,* **quae** *which* **mē** *me* **ā** *from* **peccātīs** *sins* **meīs** *my* **līberāvit** *freed* **et** *and* **ad** *to* **vītam** *life* **novam** *new* **dūxit** *led.*

Part F-B (Complete Translation)

Tum vērō intellēxī quam mirābilis esset grātia tua, Domine, quae mē ā peccātīs meīs līberāvit et ad vītam novam dūxit.

Then indeed I understood how wonderful was your grace, O Lord, which freed me from my sins and led me to a new life.

Part F-C (Literary Analysis)

Augustine uses "tum" to mark a moment of spiritual revelation. The word introduces a crucial turning point in his narrative of conversion.

Part F-D (Grammatical Notes)

- "tum vērō" intensifies the temporal marker
- Indirect question with "quam"
- Subjunctive "esset" in indirect question
- Relative clause with "quae"
- Perfect tense verbs for completed action

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Genre Section: Christian Prayer

Part A (Interleaved Text)

54.16 **Tum** *then* **sacerdōs** *priest* **ad** *to* **altāre** *altar* **Deī** *of God* **appropinquāvit** *approached*

54.17 **Fidēlēs** *faithful ones* **tunc** *then* **ōrātiōnem** *prayer* **dominicam** *Lord's* **recitāvērunt** *recited*

54.18 **Tum** *then* **omnēs** *all* **genūa** *knees* **flectēbant** *were bending*

54.19 **Tunc** *then* **corda** *hearts* **nostra** *our* **ad** *to* **caelum** *heaven* **levābāmus** *we were lifting*

54.20 **Cantor** *singer* **tum** *then* **psalmum** *psalm* **cantābat** *was singing*

54.21 **Tunc** *then* **populus** *people* **respondēbat** *was responding* **'Āmen'** *'Amen'*

54.22 **Silentium** *silence* **tum** *then* **in** *in* **templō** *temple* **erat** *was*

54.23 **Tunc** *then* **lūx** *light* **candēlārum** *of candles* **splendēbat** *was shining*

54.24 **Episcopus** *bishop* **tum** *then* **benedīctiōnem** *blessing* **dedit** *gave*

54.25 **Tunc** *then* **campānae** *bells* **sonābant** *were ringing*

54.26 **Chorus** *choir* **tum** *then* **hymnum** *hymn* **cantābat** *was singing*

54.27 **Tunc** *then* **thūs** *incense* **ad** *to* **caelum** *heaven* **ascendēbat** *was ascending*

54.28 **Fidēlēs** *faithful ones* **tum** *then* **pācem** *peace* **inter** *among* **sē** *themselves* **dabant** *were giving*

54.29 **Tunc** *then* **omnēs** *all* **corpus** *body* **Chrīstī** *of Christ* **accēpērunt** *received*

54.30 **Grātiās** *thanks* **tum** *then* **Deō** *to God* **agēbant** *they were giving*

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Genre Section: Christian Prayer (Continued)

Part B (Complete Natural Sentences)

54.16 Ad altāre Deī sacerdōs tum appropinquāvit. *Then the priest approached the altar of God.*

54.17 Ōrātiōnem dominicam fidēlēs tunc recitāvērunt. *Then the faithful recited the Lord's Prayer.*

54.18 Genūa tum omnēs flectēbant. *Then everyone was bending their knees.*

54.19 Ad caelum tunc corda nostra levābāmus. *Then we were lifting our hearts to heaven.*

54.20 Psalmum cantor tum cantābat. *Then the singer was singing the psalm.*

54.21 'Āmen' tunc populus respondēbat. *Then the people were responding 'Amen'.*

54.22 In templō silentium tum erat. *Then there was silence in the temple.*

54.23 Splendēbat tunc lūx candēlārum. *Then the light of the candles was shining.*

54.24 Benedīctiōnem episcopus tum dedit. *Then the bishop gave the blessing.*

54.25 Sonābant tunc campānae. *Then the bells were ringing.*

54.26 Hymnum chorus tum cantābat. *Then the choir was singing the hymn.*

54.27 Ad caelum tunc thūs ascendēbat. *Then the incense was ascending to heaven.*

54.28 Pācem fidēlēs tum inter sē dabant. *Then the faithful were giving peace among themselves.*

54.29 Corpus Chrīstī tunc omnēs accēpērunt. *Then everyone received the body of Christ.*

54.30 Deō tum grātiās agēbant. *Then they were giving thanks to God.*

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Part C (Latin Text Only)

54.16 Ad altāre Deī sacerdōs tum appropinquāvit.

54.17 Ōrātiōnem dominicam fidēlēs tunc recitāvērunt.

54.18 Genūa tum omnēs flectēbant.

54.19 Ad caelum tunc corda nostra levābāmus.

54.20 Psalmum cantor tum cantābat.

54.21 'Āmen' tunc populus respondēbat.

54.22 In templō silentium tum erat.

54.23 Splendēbat tunc lūx candēlārum.

54.24 Benedīctiōnem episcopus tum dedit.

54.25 Sonābant tunc campānae.

54.26 Hymnum chorus tum cantābat.

54.27 Ad caelum tunc thūs ascendēbat.

54.28 Pācem fidēlēs tum inter sē dabant.

54.29 Corpus Chrīstī tunc omnēs accēpērunt.

54.30 Deō tum grātiās agēbant.

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Part D (Grammar Explanation with Examples)

The use of "tum/tunc" in Christian liturgical contexts shows several special features:

1. Sequence Marking in Ritual:
    - Marks stages of liturgical action
    - Shows progression of Mass
    - Indicates ritual transitions Example: "Ad altāre Deī sacerdōs tum appropinquāvit"
2. Verb Tenses with tum/tunc: a) Perfect tense for completed actions:
    - "recitāvērunt" (they recited)
    - "accēpērunt" (they received) Example: "Ōrātiōnem dominicam fidēlēs tunc recitāvērunt"

    b) Imperfect for ongoing actions:
    - "cantābat" (was singing)
    - "respondēbat" (was responding) Example: "Psalmum cantor tum cantābat"
3. Word Order in Liturgical Latin: a) With direct objects:
    - Object often precedes verb
    - "tum/tunc" can separate them Example: "Benedīctiōnem episcopus tum dedit"

    b) With prepositional phrases:
    - Can begin sentence
    - "tum/tunc" often follows Example: "Ad caelum tunc corda nostra levābāmus"
4. Special Liturgical Vocabulary with tum/tunc: a) Ritual actions:
    - appropinquāre (to approach)
    - flectere (to bend)
    - levāre (to lift) Example: "Genūa tum omnēs flectēbant"

    b) Sacred objects:
    - altāre (altar)
    - corpus Chrīstī (body of Christ)
    - thūs (incense) Example: "Ad caelum tunc thūs ascendēbat"
5. Collective Subjects with tum/tunc:
    - fidēlēs (the faithful)
    - populus (the people)
    - omnēs (everyone) Example: "Corpus Chrīstī tunc omnēs accēpērunt"
6. Special Uses in Prayer Context: a) Marking responses:
    - 'Āmen' responses
    - Communal prayers Example: "'Āmen' tunc populus respondēbat"

    b) Describing ritual atmosphere:
    - silentium (silence)
    - sonāre (to sound) Example: "In templō silentium tum erat"

7. Position for Emphasis: a) At sentence beginning:
    - Emphasizes sequence
    - Marks important moments Example: "Tunc campānae sonābant"

   b) After key words:
    - Highlights important actions
    - Emphasizes ritual elements Example: "Deō tum grātiās agēbant"

These constructions show how Latin adapted to Christian liturgical needs while maintaining classical grammar patterns.

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Lesson 55 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 55: enim (for, indeed)

Part A (Interleaved English and Latin Text)

55.1 **Magister** *teacher* **enim** *for* **sapiens** *wise* **est** *is*

55.2 **Puer** *boy* **nōn** *not* **venit** *comes,* **aeger** *sick* **enim** *for* **est** *is*

55.3 **Hoc** *this* **facere** *to do* **dēbēmus,** *we ought,* **iustum** *just* **enim** *for* **est** *it is*

55.4 **Hostēs** *enemies* **fugiunt,** *flee,* **exercitus** *army* **enim** *for* **noster** *our* **fortis** *brave* **est** *is*

55.5 **Pacem** *peace* **amāmus,** *we love,* **fēlīcēs** *happy* **enim** *for* **nōs** *us* **facit** *makes*

55.6 **Diēs** *day* **laetus** *joyful* **est,** *is,* **sōl** *sun* **enim** *for* **splendēns** *shining* **est** *is*

55.7 **Labōrāre** *to work* **dēbēmus,** *we ought,* **cibus** *food* **enim** *for* **necessārius** *necessary* **est** *is*

55.8 **Agricola** *farmer* **gaudet,** *rejoices,* **messis** *harvest* **enim** *for* **magna** *great* **est** *is*

55.9 **Sapientēs** *wise men* **lībrōs** *books* **amant,** *love,* **doctrīna** *learning* **enim** *for* **bona** *good* **est** *is*

55.10 **Cāntāre** *to sing* **volō,** *I wish,* **mūsica** *music* **enim** *for* **animum** *spirit* **levat** *lifts*

55.11 **Deus** *God* **laudandus** *to be praised* **est,** *is,* **bonus** *good* **enim** *for* **est** *is*

55.12 **Ōrāre** *to pray* **semper** *always* **dēbēmus,** *we ought,* **pium** *pious* **enim** *for* **est** *it is*

55.13 **Mīles** *soldier* **pugnāre** *to fight* **dēbet,** *ought,* **patriam** *country* **enim** *for* **dēfendit** *he defends*

55.14 **Tempus** *time* **pretiōsum** *precious* **est,** *is,* **vīta** *life* **enim** *for* **brevis** *short* **est** *is*

55.15 **Virtūs** *virtue* **laudanda** *to be praised* **est,** *is,* **hominem** *man* **enim** *for* **perfectum** *perfect* **facit** *makes*

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Part B (Complete Natural Sentences)

55.1 Magister sapiens enim est. *For the teacher is wise.*

55.2 Puer nōn venit, aeger enim est. *The boy is not coming, for he is sick.*

55.3 Hoc facere dēbēmus, iustum enim est. *We ought to do this, for it is just.*

55.4 Fugiunt hostēs, exercitus enim noster fortis est. *The enemies flee, for our army is brave.*

55.5 Pacem amāmus, fēlīcēs enim nōs facit. *We love peace, for it makes us happy.*

55.6 Laetus diēs est, sōl enim splendēns est. *It is a joyful day, for the sun is shining.*

55.7 Labōrāre dēbēmus, cibus enim necessārius est. *We must work, for food is necessary.*

55.8 Gaudet agricola, messis enim magna est. *The farmer rejoices, for the harvest is great.*

55.9 Sapientēs lībrōs amant, doctrīna enim bona est. *The wise love books, for learning is good.*

55.10 Cāntāre volō, mūsica enim animum levat. *I wish to sing, for music lifts the spirit.*

55.11 Deus laudandus est, bonus enim est. *God must be praised, for He is good.*

55.12 Ōrāre semper dēbēmus, pium enim est. *We ought always to pray, for it is pious.*

55.13 Mīles pugnāre dēbet, patriam enim dēfendit. *The soldier must fight, for he defends his country.*

55.14 Tempus pretiōsum est, vīta enim brevis est. *Time is precious, for life is short.*

55.15 Virtūs laudanda est, hominem enim perfectum facit. *Virtue must be praised, for it makes man perfect.*

Part C (Latin Text Only)

55.1 Magister sapiens enim est.

55.2 Puer nōn venit, aeger enim est.

55.3 Hoc facere dēbēmus, iustum enim est.

55.4 Fugiunt hostēs, exercitus enim noster fortis est.

55.5 Pacem amāmus, fēlīcēs enim nōs facit.

55.6 Laetus diēs est, sōl enim splendēns est.

55.7 Labōrāre dēbēmus, cibus enim necessārius est.

55.8 Gaudet agricola, messis enim magna est.

55.9 Sapientēs lībrōs amant, doctrīna enim bona est.

55.10 Cāntāre volō, mūsica enim animum levat.

55.11 Deus laudandus est, bonus enim est.

55.12 Ōrāre semper dēbēmus, pium enim est.

55.13 Mīles pugnāre dēbet, patriam enim dēfendit.

55.14 Tempus pretiōsum est, vīta enim brevis est.

55.15 Virtūs laudanda est, hominem enim perfectum facit.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "enim" requires attention to several key points:

1. Position in Sentence:
    - Never comes first in its clause
    - Usually second or third word
    - Often follows the first important word
2. Function:
    - Explains or justifies previous statement
    - Introduces reason or explanation
    - Similar to English "for" or "indeed"
3. Common Patterns:
    - Often in second clause
    - Frequently with est
    - Links cause and effect
4. Usage Notes:
    - Postpositive (never first)
    - Weaker than nam/namque
    - Common in explanations

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Part E (Cultural Context)

Understanding "enim" requires cultural context:

1. In Classical Texts:
    - Common in philosophical works
    - Used in logical arguments
    - Important in rhetorical style
2. Medieval Usage:
    - Frequent in theological texts
    - Used in scriptural commentary
    - Important in scholastic arguments
3. Modern Relevance:
    - Still used in Catholic liturgy
    - Found in academic Latin
    - Important in legal Latin
4. Educational Context:
    - Key word for reasoning

- Essential for Latin composition
- Important in translation

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae,** *your,* **et** *and* **homō** *man* **circumferēns** *bearing around* **mortālitātem** *mortality* **suam,** *his,* **circumferēns** *bearing around* **testimōnium** *testimony* **peccātī** *of sin* **suī** *his* **et** *and* **testimōnium** *testimony* **quia** *that* **superbīs** *to the proud* **resistis;** *you resist;* **et** *and* **tamen** *nevertheless* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae, et homō circumferēns mortālitātem suam, circumferēns testimōnium peccātī suī et testimōnium quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō creātūrae tuae.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, desires to praise you, even man bearing about his mortality, bearing about the testimony of his sin and the testimony that you resist the proud; and yet man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses repetition and parallel structure to emphasize human mortality and divine greatness. The passage demonstrates:

- Contrasts between divine and human
- Theme of praise despite unworthiness
- Repetition for emphasis

Part F-D (Grammatical Notes)

- Uses vocative case (Domine)
- Gerundive construction (laudābilis)
- Relative clauses
- Present participles (circumferēns)
- Genitive constructions

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Genre Section: Theological Treatise

Part A (Interleaved Text)

55.16 **Deus** *God* **enim** *indeed* **omnia** *all things* **crēavit** *created*

55.17 **Homō** *man* **enim** *for* **ad** *to* **imāginem** *image* **Deī** *of God* **factus** *made* **est** *is*

55.18 **Fīlius** *Son* **enim** *for* **Deī** *of God* **prō** *for* **nōbīs** *us* **mortuus** *died* **est** *is*

55.19 **Grātia** *grace* **enim** *for* **salvat** *saves* **nōs** *us* **per** *through* **fidem** *faith*

55.20 **Caritas** *charity* **perfecta** *perfect* **est,** *is,* **Deus** *God* **enim** *for* **amor** *love* **est** *is*

55.21 **Spīritus** *Spirit* **enim** *for* **omnia** *all things* **scrutātur** *searches*

55.22 **Verbum** *Word* **enim** *for* **Deī** *of God* **vīvum** *living* **est** *is*

55.23 **Ecclesia** *Church* **enim** *for* **columna** *pillar* **vēritātis** *of truth* **est** *is*

55.24 **Fīdelis** *faithful* **enim** *for* **Deus** *God* **est** *is* **in** *in* **prōmissīs** *promises*

55.25 **Caelum** *heaven* **et** *and* **terra** *earth* **transībunt,** *will pass away,* **verbum** *word* **enim** *for* **Deī** *of God* **manet** *remains*

55.26 **Misericors** *merciful* **enim** *for* **Dominus** *Lord* **est** *is* **ergā** *toward* **peccātōrēs** *sinners*

55.27 **Sacra** *sacred* **Scrīptūra** *Scripture* **enim** *for* **ā** *by* **Deō** *God* **īnspīrāta** *inspired* **est** *is*

55.28 **Iūstus** *righteous* **enim** *for* **ex** *from* **fide** *faith* **vīvit** *lives*

55.29 **Crūx** *cross* **enim** *for* **via** *way* **ad** *to* **salūtem** *salvation* **est** *is*

55.30 **Ōrātiō** *prayer* **efficāx** *effective* **est,** *is,* **Deus** *God* **enim** *for* **exaudit** *hears* **nōs** *us*

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Part B (Complete Natural Sentences)

55.16 Deus enim omnia crēavit. *For God created all things.*

55.17 Ad imāginem Deī homō enim factus est. *For man was made in the image of God.*

55.18 Fīlius enim Deī prō nōbīs mortuus est. *For the Son of God died for us.*

55.19 Grātia enim salvat nōs per fidem. *For grace saves us through faith.*

55.20 Caritas perfecta est, Deus enim amor est. *Charity is perfect, for God is love.*

55.21 Spīritus enim omnia scrutātur. *For the Spirit searches all things.*

55.22 Verbum enim Deī vīvum est. *For the Word of God is living.*

55.23 Ecclesia enim columna vēritātis est. *For the Church is the pillar of truth.*

55.24 Fīdelis enim Deus est in prōmissīs. *For God is faithful in His promises.*

55.25 Caelum et terra transībunt, verbum enim Deī manet. *Heaven and earth will pass away, for the word of God remains.*

55.26 Misericors enim Dominus est ergā peccātōrēs. *For the Lord is merciful toward sinners.*

55.27 Sacra Scrīptūra enim ā Deō īnspīrāta est. *For Sacred Scripture is inspired by God.*

55.28 Iūstus enim ex fide vīvit. *For the righteous one lives by faith.*

55.29 Crūx enim via ad salūtem est. *For the cross is the way to salvation.*

55.30 Ōrātiō efficāx est, Deus enim exaudit nōs. *Prayer is effective, for God hears us.*

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Part C (Latin Text Only)

55.16 Deus enim omnia crēavit.

55.17 Ad imāginem Deī homō enim factus est.

55.18 Fīlius enim Deī prō nōbīs mortuus est.

55.19 Grātia enim salvat nōs per fidem.

55.20 Caritas perfecta est, Deus enim amor est.

55.21 Spīritus enim omnia scrutātur.

55.22 Verbum enim Deī vīvum est.

55.23 Ecclesia enim columna vēritātis est.

55.24 Fīdelis enim Deus est in prōmissīs.

55.25 Caelum et terra transībunt, verbum enim Deī manet.

55.26 Misericors enim Dominus est ergā peccātōrēs.

55.27 Sacra Scrīptūra enim ā Deō īnspīrāta est.

55.28 Iūstus enim ex fide vīvit.

55.29 Crūx enim via ad salūtem est.

55.30 Ōrātiō efficāx est, Deus enim exaudit nōs.

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Part D (Grammar Explanation)

In theological Latin, "enim" serves several specific functions:

1. Doctrinal Explanations:
    - Links theological premises
    - Introduces scriptural reasoning
    - Connects cause and effect in doctrine
2. Position in Theological Statements:
    - After key theological terms
    - Between doctrinal points
    - In explanatory clauses

3. Common Patterns:
    - With divine attributes
    - In scriptural quotations
    - In theological arguments
4. Special Uses:
    - Introducing biblical citations
    - Explaining dogmatic statements
    - Supporting theological conclusions

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Lesson 56 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 56: tamen (nevertheless, still)

Part A (Interleaved English and Latin Text)

56.1 **Peccātor** *sinner* **sum** *I am,* **tamen** *nevertheless* **spērō** *I hope* **in** *in* **Deō** *God*

56.2 **Mundus** *world* **malus** *evil* **est** *is,* **tamen** *nevertheless* **Deus** *God* **bonus** *good* **est** *is*

56.3 **Parvus** *small* **tamen** *nevertheless* **fortis** *strong* **sum** *I am*

56.4 **Vītam** *life* **brevem** *short* **tamen** *nevertheless* **laetam** *happy* **habēmus** *we have*

56.5 **Corpus** *body* **moritur** *dies,* **anima** *soul* **tamen** *nevertheless* **vīvit** *lives*

56.6 **Pater** *father* **īrātus** *angry* **erat,** *was,* **tamen** *nevertheless* **fīliō** *to son* **ignōvit** *forgave*

56.7 **Petrus** *Peter* **negāvit** *denied,* **tamen** *nevertheless* **paenitentiam** *repentance* **ēgit** *did*

56.8 **Martyrēs** *martyrs* **occīsī** *killed* **sunt,** *were,* **tamen** *nevertheless* **fidēs** *faith* **vīvit** *lives*

56.9 **Crux** *cross* **gravis** *heavy* **est,** *is,* **tamen** *nevertheless* **portanda** *must be carried* **est** *is*

56.10 **Peccāvimus** *we have sinned,* **tamen** *nevertheless* **veniam** *pardon* **petimus** *we seek*

56.11 **Paulus** *Paul* **caecus** *blind* **factus** *made* **est,** *was,* **tamen** *nevertheless* **vēritātem** *truth* **vīdit** *saw*

56.12 **Ecclesia** *church* **persecūtiōnem** *persecution* **patitur,** *suffers,* **tamen** *nevertheless* **crēscit** *grows*

56.13 **Pauper** *poor* **sum,** *I am,* **tamen** *nevertheless* **dīves** *rich* **in** *in* **grātiā** *grace* **sum** *I am*

56.14 **Mundus** *world* **trānsit,** *passes away,* **verbum** *word* **tamen** *nevertheless* **manet** *remains*

56.15 **Tempus** *time* **fugit,** *flees,* **amor** *love* **Deī** *of God* **tamen** *nevertheless* **aeternus** *eternal* **est** *is*

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Part B (Complete Natural Sentences)

56.1 Peccātor sum, tamen in Deō spērō. *I am a sinner, yet I hope in God.*

56.2 Mundus malus est, tamen Deus bonus est. *The world is evil, yet God is good.*

56.3 Parvus sum, tamen fortis. *I am small, yet strong.*

56.4 Vītam brevem habemus, laetam tamen. *We have a short life, yet a happy one.*

56.5 Corpus moritur, anima tamen vīvit. *The body dies, yet the soul lives.*

56.6 Pater īrātus erat, fīliō tamen ignōvit. *The father was angry, yet he forgave his son.*

56.7 Negāvit Petrus, paenitentiam tamen ēgit. *Peter denied, yet he repented.*

56.8 Martyrēs occīsī sunt, fidēs tamen vīvit. *The martyrs were killed, yet faith lives on.*

56.9 Gravis crux est, portanda tamen est. *The cross is heavy, yet it must be carried.*

56.10 Peccāvimus, veniam tamen petimus. *We have sinned, yet we seek pardon.*

56.11 Caecus Paulus factus est, vēritātem tamen vīdit. *Paul was made blind, yet he saw the truth.*

56.12 Persecūtiōnem patitur ecclesia, tamen crēscit. *The church suffers persecution, yet it grows.*

56.13 Pauper sum, in grātiā tamen dīves sum. *I am poor, yet rich in grace.*

56.14 Mundus trānsit, verbum tamen manet. *The world passes away, yet the word remains.*

56.15 Tempus fugit, amor Deī tamen aeternus est. *Time flies, yet God's love is eternal.*

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Part C (Latin Text Only)

56.1 Peccātor sum, tamen in Deō spērō.

56.2 Mundus malus est, tamen Deus bonus est.

56.3 Parvus sum, tamen fortis.

56.4 Vītam brevem habemus, laetam tamen.

56.5 Corpus moritur, anima tamen vīvit.

56.6 Pater īrātus erat, fīliō tamen ignōvit.

56.7 Negāvit Petrus, paenitentiam tamen ēgit.

56.8 Martyrēs occīsī sunt, fidēs tamen vīvit.

56.9 Gravis crux est, portanda tamen est.

56.10 Peccāvimus, veniam tamen petimus.

56.11 Caecus Paulus factus est, vēritātem tamen vīdit.

56.12 Persecūtiōnem patitur ecclesia, tamen crēscit.

56.13 Pauper sum, in grātiā tamen dīves sum.

56.14 Mundus trānsit, verbum tamen manet.

56.15 Tempus fugit, amor Deī tamen aeternus est.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "tamen" involves several key points:

1. Basic Function:
    - Works as an adversative conjunction
    - Similar to English "nevertheless," "yet," "still," "however"
    - Creates contrast between clauses
2. Position in Sentence:
    - Usually appears second or third in its clause
    - Can follow the word it emphasizes
    - Never first in Classical Latin
    - More flexible in Medieval Latin
3. Common Patterns:
    - Often pairs with "sed" (but)
    - Used with concessive clauses
    - Frequently follows participles
    - Creates balance in compound sentences
4. Special Uses in Christian Latin:
    - Emphasizes divine paradoxes
    - Contrasts human weakness with divine strength
    - Highlights spiritual transformations
    - Expresses hope despite adversity

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Part E (Cultural Context)

Understanding "tamen" in Christian Latin requires cultural context:

1. Theological Uses:
    - Expresses paradoxes of faith
    - Shows contrast between divine and human
    - Emphasizes grace despite sin
    - Reflects Christian hope
2. Literary Context:
    - Common in sermons
    - Used in spiritual writings
    - Important in theological arguments
    - Featured in saints' lives
3. Historical Development:
    - Classical use versus Christian
    - Medieval adaptations

- Role in Church Latin
- Modern ecclesiastical use

4. Modern Relevance:
    - Still used in Church documents
    - Important in theological writing
    - Part of liturgical language
    - Key term in religious education

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Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 5):

Part F-A (Interleaved Text)

Retinēbant *were holding back* **mē** *me* **nugae** *trifles* **nugārum** *of trifles* **et** *and* **vānitātēs** *vanities* **vānitātum,** *of vanities,* **antīquae** *old* **amīcae** *friends* **meae,** *my,* **et** *and* **succutiēbant** *were shaking* **vestem** *garment* **meam** *my* **carneam** *fleshly* **et** *and* **submurmurābant:** *were whispering:* **"Dīmittisne** *Are you dismissing* **nōs?"** *us?* **et** *and* **tamen** *nevertheless* **in** *in* **corde** *heart* **jam** *now* **dīcēbam:** *I was saying:* **"Nōn** *not* **ultrā"** *further*

Part F-B (Complete Translation)

Retinēbant mē nugae nugārum et vānitātēs vānitātum, antīquae amīcae meae, et succutiēbant vestem meam carneam et submurmurābant: "Dīmittisne nōs?" et tamen in corde jam dīcēbam: "Nōn ultrā"

Trifles of trifles and vanities of vanities, my old friends, were holding me back and were plucking at my fleshly garment and whispered: "Are you dismissing us?" Yet in my heart I was already saying: "No longer."

Part F-C (Literary Analysis)

Augustine uses "tamen" to highlight the tension between his old life and new faith. The word creates a dramatic turning point in the narrative.

Part F-D (Grammatical Notes)

- Imperfect tenses show ongoing struggle
- "tamen" marks decisive change
- Hebrew-style repetition ("nugae nugārum")
- Direct speech adds drama
- Complex sentence structure typical of Augustine

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Genre Section: Medieval Hymn

Part A (Interleaved Text)

56.16 **Cantāmus** *we sing* **laudēs** *praises* **Deī** *of God,* **tamen** *nevertheless* **indigni** *unworthy* **sumus** *we are*

56.17 **Nox** *night* **obscūra** *dark* **est,** *is,* **lūx** *light* **Christī** *of Christ* **tamen** *nevertheless* **fulget** *shines*

56.18 **Peccāta** *sins* **multa** *many* **sunt,** *are,* **misericordia** *mercy* **tamen** *nevertheless* **major** *greater* **est** *is*

56.19 **Mortālēs** *mortals* **sumus,** *we are,* **vītam** *life* **tamen** *nevertheless* **aeternam** *eternal* **quaerimus** *we seek*

56.20 **Crux** *cross* **silēbat,** *was silent,* **amor** *love* **tamen** *nevertheless* **loquēbātur** *was speaking*

56.21 **Spīnae** *thorns* **pungunt,** *pierce,* **rōsa** *rose* **tamen** *nevertheless* **flōret** *blooms*

56.22 **Terra** *earth* **tremit,** *trembles,* **fidēs** *faith* **tamen** *nevertheless* **stat** *stands*

56.23 **Hostis** *enemy* **temptat,** *tempts,* **grātia** *grace* **tamen** *nevertheless* **vincit** *conquers*

56.24 **Lacrimāmus** *we weep* **nunc,** *now,* **gaudēbimus** *we will rejoice* **tamen** *nevertheless* **posteā** *afterward*

56.25 **Corpus** *body* **infirmum** *weak* **est,** *is,* **spīritus** *spirit* **tamen** *nevertheless* **promptus** *ready* **est** *is*

56.26 **Viam** *way* **angustam** *narrow* **ambulāmus,** *we walk,* **spem** *hope* **tamen** *nevertheless* **habēmus** *we have*

56.27 **Tribulātiōnēs** *tribulations* **veniunt,** *come,* **pāx** *peace* **tamen** *nevertheless* **manet** *remains*

56.28 **Mundus** *world* **nōs** *us* **ōdit,** *hates,* **Deus** *God* **tamen** *nevertheless* **nōs** *us* **amat** *loves*

56.29 **Tempestās** *storm* **saevit,** *rages,* **anchora** *anchor* **tamen** *nevertheless* **tenet** *holds*

56.30 **Peregrīnī** *pilgrims* **in** *in* **terrā** *earth* **sumus,** *we are,* **patriam** *homeland* **tamen** *nevertheless* **caelestem** *heavenly* **quaerimus** *we seek*

Genre Section: Medieval Hymn

Part B (Complete Natural Sentences)

56.16 Laudēs Deī cantāmus, indigni tamen sumus. *We sing God's praises, though we are unworthy.*

56.17 Obscūra nox est, lūx Christī tamen fulget. *The night is dark, yet Christ's light shines.*

56.18 Multa sunt peccāta, misericordia tamen major est. *Many are the sins, yet mercy is greater.*

56.19 Mortālēs quidem sumus, vītam tamen aeternam quaerimus. *Indeed we are mortal, yet we seek eternal life.*

56.20 Silēbat crux, amor tamen loquēbātur. *Silent was the cross, yet love was speaking.*

56.21 Pungunt spīnae, rōsa tamen flōret. *The thorns pierce, yet the rose blooms.*

56.22 Tremit terra, fidēs tamen stat. *The earth trembles, yet faith stands firm.*

56.23 Temptat hostis, grātia tamen vincit. *The enemy tempts, yet grace conquers.*

56.24 Nunc lacrimāmus, gaudēbimus tamen posteā. *Now we weep, yet afterward we shall rejoice.*

56.25 Infirmum corpus est, spīritus tamen promptus est. *Weak is the body, yet the spirit is willing.*

56.26 Angustam viam ambulāmus, spem tamen habēmus. *A narrow path we walk, yet we have hope.*

56.27 Veniunt tribulātiōnēs, pāx tamen manet. *Tribulations come, yet peace remains.*

56.28 Ōdit nōs mundus, Deus tamen amat. *The world hates us, yet God loves us.*

56.29 Saevit tempestās, anchora tamen tenet. *The storm rages, yet the anchor holds.*

56.30 Peregrīnī in terrā sumus, patriam tamen caelestem quaerimus. *We are pilgrims on earth, yet we seek our heavenly homeland.*

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Part C (Latin Text Only)

56.16 Laudēs Deī cantāmus, indigni tamen sumus.

56.17 Obscūra nox est, lūx Christī tamen fulget.

56.18 Multa sunt peccāta, misericordia tamen major est.

56.19 Mortālēs quidem sumus, vītam tamen aeternam quaerimus.

56.20 Silēbat crux, amor tamen loquēbātur.

56.21 Pungunt spīnae, rōsa tamen flōret.

56.22 Tremit terra, fidēs tamen stat.

56.23 Temptat hostis, grātia tamen vincit.

56.24 Nunc lacrimāmus, gaudēbimus tamen posteā.

56.25 Infirmum corpus est, spīritus tamen promptus est.

56.26 Angustam viam ambulāmus, spem tamen habēmus.

56.27 Veniunt tribulātiōnēs, pāx tamen manet.

56.28 Ōdit nōs mundus, Deus tamen amat.

56.29 Saevit tempestās, anchora tamen tenet.

56.30 Peregrīnī in terrā sumus, patriam tamen caelestem quaerimus.

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Part D (Grammar Explanation)

In Medieval hymns, the use of "tamen" exhibits special characteristics that English speakers should note:

1. Rhythmic Patterns:
    - Usually appears after the main caesura
    - Often in second position in its clause
    - Creates natural pause for singing
    - Helps maintain melodic flow
2. Syntactic Features:
    - Balanced clausal structure (X est, Y tamen Z)
    - Variable word order for emphasis
    - Often pairs contrasting nouns
    - Frequently links present with future tense
3. Poetic Functions:
    - Creates antithesis
    - Supports rhyme schemes
    - Maintains meter
    - Emphasizes key concepts
4. Theological Uses:
    - Expresses divine paradoxes
    - Shows spiritual contrasts
    - Highlights Christian hope
    - Reinforces doctrinal points
5. Special Constructions:
    - With quidem...tamen pairs
    - In temporal contrasts (nunc...tamen)
    - With emotional transitions
    - In parallel structures
6. Medieval Innovations:
    - More flexible position than Classical Latin
    - Greater frequency in religious texts
    - New combinations with Christian vocabulary
    - Extended metaphorical uses

These hymnic uses of "tamen" differ from classical prose in:

- More emotional emphasis
- Greater metrical significance
- Broader range of positions
- Enhanced theological meaning

Lesson 57 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 57: īdem, eadem, idem (the same)

Part A (Interleaved English and Latin Text)

57.1 **Īdem** *the same* **puer** *boy* **cottīdiē** *daily* **templum** *temple* **intrat** *enters*

57.2 **Nōs** *we* **eundem** *the same* **magistrum** *teacher* **audīmus** *hear*

57.3 **Eadem** *the same* **verba** *words* **semper** *always* **dīcit** *he says*

57.4 **Pater** *father* **eādem** *by the same* **viā** *road* **ambulat** *walks*

57.5 **Eōdem** *to the same* **locō** *place* **omnēs** *all* **conveniunt** *come together*

57.6 **Sacerdōs** *priest* **eīdem** *to the same* **deō** *god* **sacrificat** *sacrifices*

57.7 **Ad** *to* **eandem** *the same* **urbem** *city* **vēnimus** *we came*

57.8 **Eādem** *at the same* **hōrā** *hour* **missam** *mass* **celebrat** *he celebrates*

57.9 **Episcopus** *bishop* **eīsdem** *to the same* **monachīs** *monks* **scrībit** *writes*

57.10 **Eundem** *the same* **librum** *book* **legimus** *we read*

57.11 **In** *in* **eōdem** *the same* **monasterīo** *monastery* **vīvunt** *they live*

57.12 **Eādem** *in the same* **nocte** *night* **stella** *star* **appāruit** *appeared*

57.13 **Omnēs** *all* **eiusdem** *of the same* **fidēī** *faith* **sumus** *we are*

57.14 **Ab** *from* **eīsdem** *the same* **apostolīs** *apostles* **doctī** *taught* **sumus** *we were*

57.15 **Eadem** *the same* **sacramenta** *sacraments* **omnibus** *to all* **data** *given* **sunt** *were*

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Part B (Complete Natural Sentences)

57.1 Īdem puer cottīdiē templum intrat. *The same boy enters the temple daily.*

57.2 Eundem magistrum nōs audīmus. *We hear the same teacher.*

57.3 Verba eadem semper dīcit. *He always says the same words.*

57.4 Pater viā eādem ambulat. *Father walks by the same road.*

57.5 Ad eundem locum omnēs conveniunt. *All gather at the same place.*

57.6 Eīdem deō sacerdōs sacrificat. *The priest sacrifices to the same god.*

57.7 Eandem ad urbem vēnimus. *We came to the same city.*

57.8 Missam hōrā eādem celebrat. *He celebrates mass at the same hour.*

57.9 Eīsdem monachīs episcopus scrībit. *The bishop writes to the same monks.*

57.10 Librum eundem omnēs legimus. *We all read the same book.*

57.11 Vīvunt in eōdem monasterīo. *They live in the same monastery.*

57.12 Stella eādem nocte appāruit. *A star appeared in the same night.*

57.13 Eiusdem fidēī omnēs sumus. *We are all of the same faith.*

57.14 Ab eīsdem apostolīs doctī sumus. *We were taught by the same apostles.*

57.15 Sacramenta eadem omnibus data sunt. *The same sacraments were given to all.*

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Part C (Latin Text Only)

57.1 Īdem puer cottīdiē templum intrat.

57.2 Eundem magistrum nōs audīmus.

57.3 Verba eadem semper dīcit.

57.4 Pater viā eādem ambulat.

57.5 Ad eundem locum omnēs conveniunt.

57.6 Eīdem deō sacerdōs sacrificat.

57.7 Eandem ad urbem vēnimus.

57.8 Missam hōrā eādem celebrat.

57.9 Eīsdem monachīs episcopus scrībit.

57.10 Librum eundem omnēs legimus.

57.11 Vīvunt in eōdem monasterīo.

57.12 Stella eādem nocte appāruit.

57.13 Eiusdem fidēī omnēs sumus.

57.14 Ab eīsdem apostolīs doctī sumus.

57.15 Sacramenta eadem omnibus data sunt.

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Part D (Grammar Explanation)

For English speakers, understanding "īdem, eadem, idem" involves several key points:

1. Basic Forms:
    - Masculine: īdem (nom.), eiusdem (gen.), eīdem (dat.), eundem (acc.), eōdem (abl.)
    - Feminine: eadem (nom.), eiusdem (gen.), eīdem (dat.), eandem (acc.), eādem (abl.)
    - Neuter: idem (nom.), eiusdem (gen.), eīdem (dat.), idem (acc.), eōdem (abl.)
2. Formation:

- Composed of is + dem
- The demonstrative "is" forms the base
- "-dem" is added as a suffix
- Some sound changes occur in certain forms

3. Common Uses:
    - As an adjective agreeing with nouns
    - For emphasis with pronouns
    - To show identity rather than similarity
    - In correlative expressions
4. Special Features:
    - Changes like "m" to "n" before "d"
    - Long "ī" in first syllable
    - Gender agreement with nouns
    - Position flexibility in sentence

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Part E (Cultural Context)

For English speakers, understanding how "īdem" was used in medieval Christian Latin requires cultural context:

1. Religious Usage:
    - Emphasized unchanging nature of God
    - Used in liturgical repetition
    - Important in theological writings
    - Marked continuity of tradition
2. Ecclesiastical Context:
    - Used in church documents
    - Marked shared beliefs
    - Indicated doctrinal consistency
    - Referenced apostolic tradition
3. Literary Function:
    - Common in chronicles
    - Used in saints' lives
    - Found in papal documents
    - Important in theological works
4. Modern Relevance:
    - Still used in Catholic documents
    - Found in academic Latin
    - Part of legal terminology
    - Used in scientific naming

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Part F (Literary Citation)

From Augustine's "Confessions" (10.27.38):

Part F-A (Interleaved Text)

Sērō *late* **tē** *you* **amāvī** *I loved,* **pulchritūdō** *beauty* **tam** *so* **antīqua** *ancient* **et** *and* **tam** *so* **nova** *new,* **sērō** *late* **tē** *you* **amāvī!** *I loved!* **Et** *and* **ecce** *behold* **intus** *within* **erās** *you were* **et** *and* **ego** *I* **forīs,** *outside,* **et** *and* **ibi** *there* **tē** *you* **quaerēbam** *I was seeking;* **et** *and* **in** *into* **ista** *these* **formōsa,** *beautiful things* **quae** *which* **fēcistī,** *you made,* **dēformis** *deformed* **inruēbam** *I was rushing.*

Part F-B (Complete Translation)

"Sērō tē amāvī, pulchritūdō tam antīqua et tam nova, sērō tē amāvī! Et ecce intus erās et ego forīs, et ibi tē quaerēbam; et in ista formōsa, quae fēcistī, dēformis inruēbam."

Late have I loved you, beauty so ancient and so new, late have I loved you! And behold, you were within and I was outside, and there I was seeking you; and into these beautiful things which you made, I, deformed, was rushing.

Part F-C (Literary Analysis)

Augustine uses repetition and contrast to express his spiritual journey:

- Repetition of "sērō tē amāvī"
- Contrasts: antīqua/nova, intus/forīs
- Personal transformation theme
- Beauty as divine attribute

Part F-D (Grammatical Notes)

- Vocative "pulchritūdō"
- Perfect "amāvī"
- Imperfect "erās, quaerēbam"
- Relative clause "quae fēcistī"
- Emphatic word order

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Genre Section: Theological Treatise

Part A (Interleaved Text)

57.16 **Deus** *God* **semper** *always* **īdem** *the same* **manet** *remains*

57.17 **Eadem** *the same* **mysteria** *mysteries* **fidēī** *of faith* **crēdimus** *we believe*

57.18 **Patres** *fathers* **Ecclesiae** *of Church* **eandem** *the same* **doctrinam** *teaching* **trādidērunt** *handed down*

57.19 **In** *in* **eōdem** *the same* **Christo** *Christ* **baptizātī** *baptized* **sumus** *we were*

57.20 **Eīsdem** *with the same* **verbīs** *words* **orāmus** *we pray*

57.21 **Ad** *to* **eandem** *the same* **vēritātem** *truth* **omnēs** *all* **vocāmur** *we are called*

57.22 **Eādem** *with the same* **grātiā** *grace* **salvātī** *saved* **sumus** *we were*

57.23 **Per** *through* **eundem** *the same* **Spīritum** *Spirit* **renovāmur** *we are renewed*

57.24 **Eīdem** *to the same* **evangeliō** *gospel* **testificāmur** *we bear witness*

57.25 **Sub** *under* **eōdem** *the same* **capite** *head* **ūnum** *one* **corpus** *body* **sumus** *we are*

57.26 **In** *in* **eādem** *the same* **spē** *hope* **ambulāmus** *we walk*

57.27 **Eandem** *the same* **caritatem** *charity* **exercēmus** *we exercise*

57.28 **Ab** *from* **eōdem** *the same* **Patre** *Father* **missī** *sent* **sumus** *we were*

57.29 **Ad** *to* **eandem** *the same* **glōriam** *glory* **vocātī** *called* **sumus** *we were*

57.30 **In** *in* **eādem** *the same* **fide** *faith* **persevērāmus** *we persevere*

Part B (Complete Natural Sentences)

57.16 Deus semper īdem manet. *God always remains the same.*

57.17 Mysteria eadem fidēī crēdimus. *We believe the same mysteries of faith.*

57.18 Eandem doctrinam Patres Ecclesiae trādidērunt. *The Fathers of the Church handed down the same doctrine.*

57.19 In eōdem Christo baptizātī sumus. *We were baptized in the same Christ.*

57.20 Verbīs eīsdem orāmus. *We pray with the same words.*

57.21 Ad vēritātem eandem omnēs vocāmur. *We are all called to the same truth.*

57.22 Grātiā eādem salvātī sumus. *We were saved by the same grace.*

57.23 Per eundem Spīritum renovāmur. *We are renewed through the same Spirit.*

57.24 Evangeliō eīdem testificāmur. *We bear witness to the same gospel.*

57.25 Sub eōdem capite ūnum corpus sumus. *Under the same head we are one body.*

57.26 In spē eādem ambulāmus. *We walk in the same hope.*

57.27 Caritatem eandem exercēmus. *We exercise the same charity.*

57.28 Ab eōdem Patre missī sumus. *We were sent from the same Father.*

57.29 Ad glōriam eandem vocātī sumus. *We were called to the same glory.*

57.30 In fide eādem persevērāmus. *We persevere in the same faith.*

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Part C (Latin Text Only)

57.16 Deus semper īdem manet.

57.17 Mysteria eadem fidēī crēdimus.

57.18 Eandem doctrinam Patres Ecclesiae trādidērunt.

57.19 In eōdem Christo baptizātī sumus.

57.20 Verbīs eīsdem orāmus.

57.21 Ad vēritātem eandem omnēs vocāmur.

57.22 Grātiā eādem salvātī sumus.

57.23 Per eundem Spīritum renovāmur.

57.24 Evangeliō eīdem testificāmur.

57.25 Sub eōdem capite ūnum corpus sumus.

57.26 In spē eādem ambulāmus.

57.27 Caritatem eandem exercēmus.

57.28 Ab eōdem Patre missī sumus.

57.29 Ad glōriam eandem vocātī sumus.

57.30 In fide eādem persevērāmus.

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Part D (Grammar Analysis of Genre Section)

The theological treatise demonstrates several important grammatical features:

1. Prepositional Phrases with īdem:
    - in + ablative: "in eōdem Christo"
    - ad + accusative: "ad eandem vēritātem"
    - sub + ablative: "sub eōdem capite"
    - per + accusative: "per eundem Spīritum"
2. Case Usage:
    - Ablative of means: "eādem grātiā"
    - Dative of indirect object: "eīdem evangeliō"
    - Accusative direct object: "eandem doctrinam"
    - Genitive of possession: "eiusdem fidēī"
3. Passive Voice Constructions:
    - Perfect passive: "baptizātī sumus"
    - Present passive: "vocāmur"
    - Perfect passive participles: "salvātī", "missī"
4. Word Order Patterns:
    - Emphasis through position
    - Variety in placement of īdem
    - Natural Latin syntax
    - Rhetorical arrangement
5. Agreement Patterns:
    - Gender: matching nouns (eadem mysteria, eandem doctrinam)
    - Number: consistent plural forms
    - Case: proper endings for each syntactic role

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Lesson 58 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 58: rēx rēgis m. (king)

Part A (Interleaved English and Latin Text)

58.1 **Magnus** *great* **rēx** *king* **urbem** *city* **amat** *loves*

58.2 **Rēx** *king* **bonus** *good* **populum** *people* **regit** *rules*

58.3 **Fīlius** *son* **rēgis** *of king* **equum** *horse* **habet** *has*

58.4 **Rēgī** *to king* **novō** *new* **cīvēs** *citizens* **pārent** *obey*

58.5 **Mīlitēs** *soldiers* **rēgem** *king* **nostrum** *our* **sequuntur** *follow*

58.6 **Ā** *by* **rēge** *king* **sapiēnte** *wise* **docēmur** *we are taught*

58.7 **Rēgēs** *kings* **antiquī** *ancient* **templum** *temple* **aedificant** *build*

58.8 **Populus** *people* **rēgum** *of kings* **memor** *mindful* **est** *is*

58.9 **Multī** *many* **rēgibus** *to kings* **dōna** *gifts* **dant** *give*

58.10 **Forte** *brave* **rēgēs** *kings* **hostēs** *enemies* **vincent** *will conquer*

58.11 **Sub** *under* **rēgibus** *kings* **pāx** *peace* **flōret** *flourishes*

58.12 **Fīlia** *daughter* **rēgis** *of king* **pulchra** *beautiful* **cantat** *sings*

58.13 **Rēgī** *to king* **senī** *old* **corōnam** *crown* **ferunt** *they bring*

58.14 **Deī** *gods* **rēgem** *king* **iustum** *just* **servant** *protect*

58.15 **Cum** *with* **rēge** *king* **nostrō** *our* **ambulāmus** *we walk*

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Part B (Complete Natural Sentences)

58.1 Magnus rēx urbem amat. *The great king loves the city.*

58.2 Bonus rēx populum regit. *The good king rules the people.*

58.3 Fīlius rēgis equum habet. *The king's son has a horse.*

58.4 Novō rēgī cīvēs pārent. *The citizens obey the new king.*

58.5 Mīlitēs rēgem nostrum sequuntur. *The soldiers follow our king.*

58.6 Ā rēge sapiēnte docēmur. *We are taught by the wise king.*

58.7 Templum rēgēs antiquī aedificant. *The ancient kings build a temple.*

58.8 Rēgum populus memor est. *The people are mindful of the kings.*

58.9 Rēgibus multī dōna dant. *Many give gifts to the kings.*

58.10 Hostēs rēgēs fortēs vincent. *The brave kings will conquer the enemies.*

58.11 Pāx sub rēgibus flōret. *Peace flourishes under the kings.*

58.12 Pulchra rēgis fīlia cantat. *The king's beautiful daughter sings.*

58.13 Senī rēgī corōnam ferunt. *They bring a crown to the old king.*

58.14 Rēgem iustum deī servant. *The gods protect the just king.*

58.15 Cum rēge nostrō ambulāmus. *We walk with our king.*

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Part C (Latin Text Only)

58.1 Magnus rēx urbem amat.

58.2 Bonus rēx populum regit.

58.3 Fīlius rēgis equum habet.

58.4 Novō rēgī cīvēs pārent.

58.5 Mīlitēs rēgem nostrum sequuntur.

58.6 Ā rēge sapiēnte docēmur.

58.7 Templum rēgēs antiquī aedificant.

58.8 Rēgum populus memor est.

58.9 Rēgibus multī dōna dant.

58.10 Hostēs rēgēs fortēs vincent.

58.11 Pāx sub rēgibus flōret.

58.12 Pulchra rēgis fīlia cantat.

58.13 Senī rēgī corōnam ferunt.

58.14 Rēgem iustum deī servant.

58.15 Cum rēge nostrō ambulāmus.

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Part D (Grammar Explanation)

For English speakers learning Latin, the noun "rēx" has several important features:

1. Declension Pattern:
    - Third declension masculine noun
    - Stem (rēg-) differs from nominative (rēx)
    - Full declension: Singular:
        - Nominative: rēx

- Genitive: rēgis
- Dative: rēgī
- Accusative: rēgem
- Ablative: rēge

Plural:

- Nominative: rēgēs
- Genitive: rēgum
- Dative: rēgibus
- Accusative: rēgēs
- Ablative: rēgibus

2. Common Uses:
    - Subject (nominative): rēx imperat
    - Possession (genitive): fīlius rēgis
    - Indirect object (dative): rēgī pārent
    - Direct object (accusative): rēgem amant
    - Agent/instrument (ablative): ā rēge, cum rēge
3. Special Constructions:
    - With prepositions: sub rēge, cum rēge
    - In titles: rēx Rōmānus
    - As address: Ō rēx!
4. Important Notes for English Speakers:
    - Remember stem change (rēx → rēg-)
    - Practice all cases
    - Note similar pattern in related words (lēx, grex)

Part E (Cultural Context)

For English speakers, understanding "rēx" requires cultural context:

1. Roman Views of Kingship:
    - Early Roman kings (before Republic)
    - Negative associations after monarchy
    - Foreign kings (often seen as despots)
    - Divine kingship concepts
2. Medieval Development:
    - Christian kings as God's representatives
    - Sacred kingship traditions
    - Coronation ceremonies
    - Royal responsibilities
3. Literary Treatment:
    - Kings in Roman history
    - Biblical kings
    - Medieval royal chronicles
    - Exemplary monarchs
4. Modern Connections:

- Words derived from rēx
- Royal terminology
- Political concepts
- Cultural references

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Genre Section: Medieval Chronicle

Part A (Interleaved Text)

58.16 **Beātus** *blessed* **rēx** *king* **Eduardus** *Edward* **populum** *people* **suum** *his* **iūste** *justly* **gubernābat** *governed*

58.17 **Omnēs** *all* **rēgem** *king* **sanctum** *holy* **laudābant** *were praising*

58.18 **Rēx** *king* **pius** *pious* **ecclesiam** *church* **novam** *new* **aedificāvit** *built*

58.19 **Dedit** *gave* **rēx** *king* **pauperibus** *to poor* **multam** *much* **pecūniam** *money*

58.20 **Rēgis** *of king* **virtūtēs** *virtues* **monachī** *monks* **scrīpsērunt** *wrote*

58.21 **Sub** *under* **rēge** *king* **Davidō** *David* **pāx** *peace* **erat** *was*

58.22 **Rēgī** *to king* **fīdēlī** *faithful* **angeli** *angels* **appāruērunt** *appeared*

58.23 **Rēgem** *king* **mortuum** *dead* **omnēs** *all* **plōrābant** *were mourning*

58.24 **Rēgēs** *kings* **bonī** *good* **Deō** *to God* **serviēbant** *were serving*

58.25 **Multae** *many* **gentēs** *peoples* **rēgibus** *to kings* **Christiānīs** *Christian* **pāruērunt** *obeyed*

58.26 **Rēgum** *of kings* **pietātem** *piety* **laudāmus** *we praise*

58.27 **Rēx** *king* **humilis** *humble* **corōnam** *crown* **spīneam** *thorny* **portābat** *was carrying*

58.28 **Rēgēs** *kings* **trēs** *three* **Chrīstum** *Christ* **adōrāvērunt** *worshipped*

58.29 **Monasteria** *monasteries* **ā** *by* **rēge** *king* **fundāta** *founded* **sunt** *were*

58.30 **Rēgī** *to king* **ōrantī** *praying* **Deus** *God* **benedīxit** *blessed*

Part B (Complete Natural Sentences)

58.16 Beātus rēx Eduardus populum suum iūste gubernābat. *Blessed King Edward governed his people justly.*

58.17 Rēgem sanctum omnēs laudābant. *All were praising the holy king.*

58.18 Ecclesiam novam pius rēx aedificāvit. *The pious king built a new church.*

58.19 Pauperibus rēx multam pecūniam dedit. *The king gave much money to the poor.*

58.20 Virtūtēs rēgis monachī scrīpsērunt. *The monks wrote of the king's virtues.*

58.21 Pāx sub rēge Davidō erat. *There was peace under King David.*

58.22 Angelī rēgī fīdēlī appāruērunt. *Angels appeared to the faithful king.*

58.23 Mortuum rēgem omnēs plōrābant. *All were mourning the dead king.*

58.24 Deō rēgēs bonī serviēbant. *The good kings were serving God.*

58.25 Rēgibus Christiānīs multae gentēs pāruērunt. *Many peoples obeyed the Christian kings.*

58.26 Pietātem rēgum laudāmus. *We praise the piety of kings.*

58.27 Humilis rēx corōnam spīneam portābat. The humble king was carrying the crown of thorns.

58.28 Chrīstum rēgēs trēs adōrāvērunt. *The three kings worshipped Christ.*

58.29 Monasteria ā rēge fundāta sunt. *Monasteries were founded by the king.*

58.30 Rēgī ōrantī Deus benedīxit. *God blessed the praying king.*

Part C (Latin Text Only)

58.16 Beātus rēx Eduardus populum suum iūste gubernābat.

58.17 Rēgem sanctum omnēs laudābant.

58.18 Ecclesiam novam pius rēx aedificāvit.

58.19 Pauperibus rēx multam pecūniam dedit.

58.20 Virtūtēs rēgis monachī scrīpsērunt.

58.21 Pāx sub rēge Davidō erat.

58.22 Angelī rēgī fīdēlī appāruērunt.

58.23 Mortuum rēgem omnēs plōrābant.

58.24 Deō rēgēs bonī serviēbant.

58.25 Rēgibus Christiānīs multae gentēs pāruērunt.

58.26 Pietātem rēgum laudāmus.

58.27 Humilis rēx corōnam spīneam portābat.

58.28 Chrīstum rēgēs trēs adōrāvērunt.

58.29 Monasteria ā rēge fundāta sunt.

58.30 Rēgī ōrantī Deus benedīxit.

Part D (Grammar Explanation)

For English speakers studying medieval Latin chronicles, several key grammatical features appear:

1. Religious and Royal Vocabulary:
    - beātus, pius, sanctus with rēx
    - ecclesia, monasterium as objects
    - Christian terms: Deus, Chrīstus, angelī
2. Common Constructions:

- Ablative of agent: ā rēge
- Present participle as adjective: ōrantī
- Passive periphrastic: fundāta sunt
- Dative of possession: rēgī fīdēlī

3. Verb Forms in Chronicles:
    - Perfect tense for specific events: aedificāvit
    - Imperfect for background: gubernābat
    - Present for universal truths: laudāmus
    - Passive voice for formal records: fundāta sunt
4. Special Features:
    - Names in apposition: rēx Eduardus
    - Attributive adjectives: beātus rēx
    - Proper names: Davidus, Eduardus
    - Religious formulae: Deō servīre

Lesson 59 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 59: nam/namque (for, indeed, really)

Part A (Interleaved English and Latin Text)

59.1 **Nam** *for* **Deus** *God* **omnēs** *all* **hominēs** *men* **amat** *loves*

59.2 **Pater** *father* **noster** *our* **nam** *for* **bonus** *good* **est** *is*

59.3 **Namque** *for indeed* **ecclesia** *church* **sancta** *holy* **est** *is*

59.4 **Orāre** *to pray* **dēbēmus** *we ought* **nam** *for* **Deus** *God* **audit** *hears*

59.5 **Angelī** *angels* **nam** *for* **Deō** *to God* **serviunt** *serve*

59.6 **Namque** *for indeed* **crūx** *cross* **salūtem** *salvation* **significat** *signifies*

59.7 **Peccāta** *sins* **nostra** *our* **nam** *for* **magna** *great* **sunt** *are*

59.8 **Spīritum** *spirit* **Sānctum** *Holy* **nam** *for* **invocāmus** *we invoke*

59.9 **Namque** *for indeed* **fīlius** *son* **patrem** *father* **sequitur** *follows*

59.10 **Episcopus** *bishop* **nam** *for* **gregem** *flock* **cūrat** *cares for*

59.11 **Namque** *for indeed* **virtūs** *virtue* **animam** *soul* **ornat** *adorns*

59.12 **Missa** *Mass* **sancta** *holy* **nam** *for* **est** *is*

59.13 **Namque** *for indeed* **spēs** *hope* **nōs** *us* **sustinet** *sustains*

59.14 **Caritas** *charity* **nam** *for* **omnia** *all things* **vincit** *conquers*

59.15 **Namque** *for indeed* **fidēs** *faith* **salūtem** *salvation* **dat** *gives*

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Part B (Complete Natural Sentences)

59.1 Nam Deus omnēs hominēs amat. *For God loves all men.*

59.2 Bonus est pater noster, nam. *Our father is good, indeed.*

59.3 Namque sancta ecclesia est. *For indeed, the church is holy.*

59.4 Orāre dēbēmus, nam Deus audit. *We ought to pray, for God hears.*

59.5 Angelī Deō serviunt nam. *Angels serve God, indeed.*

59.6 Crūx salūtem significat, namque. *The cross signifies salvation, truly.*

59.7 Magna sunt peccāta nostra nam. *Great are our sins, indeed.*

59.8 Spīritum Sānctum invocāmus nam. *We invoke the Holy Spirit, truly.*

59.9 Namque fīlius patrem sequitur. *For indeed, the son follows the father.*

59.10 Gregem cūrat episcopus nam. *The bishop cares for his flock, indeed.*

59.11 Namque virtūs animam ornat. *For indeed, virtue adorns the soul.*

59.12 Sancta est missa nam. *Holy is the Mass, truly.*

59.13 Namque spēs nōs sustinet. *For indeed, hope sustains us.*

59.14 Omnia caritas vincit nam. *Charity conquers all things, indeed.*

59.15 Namque fidēs salūtem dat. *For indeed, faith gives salvation.*

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Part C (Latin Text Only)

59.1 Nam Deus omnēs hominēs amat.

59.2 Bonus est pater noster, nam.

59.3 Namque sancta ecclesia est.

59.4 Orāre dēbēmus, nam Deus audit.

59.5 Angelī Deō serviunt nam.

59.6 Crūx salūtem significat, namque.

59.7 Magna sunt peccāta nostra nam.

59.8 Spīritum Sānctum invocāmus nam.

59.9 Namque fīlius patrem sequitur.

59.10 Gregem cūrat episcopus nam.

59.11 Namque virtūs animam ornat.

59.12 Sancta est missa nam.

59.13 Namque spēs nōs sustinet.

59.14 Omnia caritas vincit nam.

59.15 Namque fidēs salūtem dat.

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Part D (Grammar Explanation)

For English speakers, nam/namque has several key features to understand:

1. Basic Usage:
    - Introduces explanations or reasons
    - Similar to English "for" or "because"
    - Usually appears early in its clause
    - Can be used alone or with other conjunctions
2. Position:
    - Usually second or third word in clause
    - Can appear at end for emphasis
    - Never first word in Classical Latin
    - More flexible in Medieval Latin
3. Difference between nam and namque:
    - Nam: simpler, more common
    - Namque: more emphatic
    - Both mean essentially same thing
    - Namque more common in formal writing
4. Special Uses:
    - In questions to express surprise
    - To introduce parenthetical statements
    - To strengthen other particles
    - To mark transitions in argument

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Part E (Cultural Context)

For English speakers, understanding nam/namque requires cultural context:

1. In Religious Texts:
    - Common in theological arguments
    - Used to introduce scriptural explanations
    - Found frequently in sermons
    - Important in doctrinal statements
2. Medieval Usage:
    - More flexible than Classical Latin
    - Often used in Christian contexts

    - Found in philosophical works
    - Common in theological debates
3. Modern Relevance:
    - Still used in Church Latin
    - Found in modern Catholic documents
    - Important for reading medieval texts
    - Useful in theological studies
4. Educational Context:
    - Key word for religious students
    - Important in seminary training
    - Used in modern Latin composition
    - Essential for theological Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *And* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **nam** *for* **creātūra** *creature* **tua** *your* **est.** *he is.*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, nam creātūra tua est.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man wishes to praise you, for he is your creature.

Part F-C (Literary Analysis)

Augustine uses nam to explain the fundamental reason for human praise of God. The particle introduces the essential relationship between Creator and creature.

Part F-D (Grammatical Notes)

- Nam introduces explanatory clause
- Position: typical late position
- Links main statement with explanation
- Used in theological context

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Genre Section: Theological Treatise

Part A (Interleaved Text)

59.16 **Doctōrēs** *doctors* **Ecclesiae** *of Church* **namque** *for indeed* **vēritātem** *truth* **docent** *teach*

59.17 **Nam** *for* **theologia** *theology* **fidem** *faith* **illūminat** *illuminates*

59.18 **Namque** *for indeed* **mystēria** *mysteries* **Deī** *of God* **profunda** *deep* **sunt** *are*

59.19 **Sacramenta** *sacraments* **nam** *for* **grātiam** *grace* **conferunt** *confer*

59.20 **Namque** *for indeed* **baptismus** *baptism* **peccāta** *sins* **dēlet** *destroys*

59.21 **Nam** *for* **Christi** *of Christ* **corpus** *body* **vērum** *true* **est** *is*

59.22 **Namque** *for indeed* **Spīritus** *Spirit* **in** *in* **cordibus** *hearts* **habitat** *dwells*

59.23 **Nam** *for* **fīdēlēs** *faithful* **vēritātem** *truth* **quaerunt** *seek*

59.24 **Namque** *for indeed* **caritas** *charity* **perfecta** *perfect* **est** *is*

59.25 **Nam** *for* **Trīnitās** *Trinity* **mystērium** *mystery* **magnum** *great* **est** *is*

59.26 **Namque** *for indeed* **angeli** *angels* **Deum** *God* **laudant** *praise*

59.27 **Nam** *for* **Marīa** *Mary* **mater** *mother* **Deī** *of God* **est** *is*

59.28 **Namque** *for indeed* **ecclesia** *church* **sponsa** *bride* **Christī** *of Christ* **est** *is*

59.29 **Nam** *for* **paradīsus** *paradise* **sanctōs** *saints* **exspectat** *awaits*

59.30 **Namque** *for indeed* **vita** *life* **aetērna** *eternal* **promissa** *promised* **est** *is*

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Part B (Complete Natural Sentences) continued...

59.16 Vēritātem docent Doctōrēs Ecclesiae, namque. *The Doctors of the Church teach the truth, indeed.*

59.17 Fidem illūminat theologia nam. *Theology illuminates faith, truly.*

59.18 Namque profunda sunt mystēria Deī. *For indeed, the mysteries of God are deep.*

59.19 Grātiam sacramenta conferunt nam. *The sacraments confer grace, truly.*

59.20 Namque peccāta baptismus dēlet. *For indeed, baptism destroys sins.*

59.21 Vērum est corpus Christī nam. *True is the body of Christ, indeed.*

59.22 Namque in cordibus habitat Spīritus. *For indeed, the Spirit dwells in hearts.*

59.23 Vēritātem fīdēlēs quaerunt nam. *The faithful seek truth, indeed.*

59.24 Namque perfecta caritas est. *For indeed, charity is perfect.*

59.25 Mystērium magnum Trīnitās est nam. *The Trinity is a great mystery, truly.*

59.26 Namque Deum angeli laudant. *For indeed, angels praise God.*

59.27 Mater Deī Marīa est nam. *Mary is the Mother of God, truly.*

59.28 Namque sponsa Christī ecclesia est. *For indeed, the Church is the bride of Christ.*

59.29 Sanctōs paradīsus exspectat nam. *Paradise awaits the saints, truly.*

59.30 Namque promissa est vita aetērna. *For indeed, eternal life is promised.*

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Part C (Latin Text Only)

59.16 Vēritātem docent Doctōrēs Ecclesiae, namque.

59.17 Fidem illūminat theologia nam.

59.18 Namque profunda sunt mystēria Deī.

59.19 Grātiam sacramenta conferunt nam.

59.20 Namque peccāta baptismus dēlet.

59.21 Vērum est corpus Christī nam.

59.22 Namque in cordibus habitat Spīritus.

59.23 Vēritātem fīdēlēs quaerunt nam.

59.24 Namque perfecta caritas est.

59.25 Mystērium magnum Trīnitās est nam.

59.26 Namque Deum angeli laudant.

59.27 Mater Deī Marīa est nam.

59.28 Namque sponsa Christī ecclesia est.

59.29 Sanctōs paradīsus exspectat nam.

59.30 Namque promissa est vita aetērna.

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Part D (Grammar Explanation)

The theological treatise section demonstrates specific uses of nam/namque in ecclesiastical Latin:

1. Theological Arguments:
    - Introduces doctrinal explanations
    - Links theological premises
    - Supports religious statements
    - Connects scriptural references
2. Special Theological Uses:
    - Introduces dogmatic statements
    - Links cause and effect in spiritual matters

- Explains divine mysteries
- Connects scriptural interpretations

3. Word Order Patterns:
    - More flexible than Classical Latin
    - Often follows medieval conventions
    - Can appear at clause end
    - Sometimes begins sentences
4. Common Combinations:
    - With verbs of teaching
    - With theological terms
    - In doctrinal statements
    - With liturgical vocabulary
5. Medieval Innovations:
    - Freer word order
    - New theological contexts
    - Christian specialized uses
    - Extended semantic range

Lesson 60 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 60: locus -ī m. (place)

Part A (Interleaved English and Latin Text)

60.1 **Hic** *this* **locus** *place* **sacer** *sacred* **est** *is*

60.2 **In** *in* **eō** *that* **locō** *place* **templum** *temple* **stat** *stands*

60.3 **Ad** *to* **eundem** *same* **locum** *place* **vēnimus** *we came*

60.4 **Multōs** *many* **locōs** *places* **vīdī** *I saw* **Rōmae** *in Rome*

60.5 **Locum** *place* **aptum** *suitable* **castrīs** *for camp* **invēnimus** *we found*

60.6 **Ex** *from* **eō** *that* **locō** *place* **hostēs** *enemies* **vīdērī** *to be seen* **possunt** *are able*

60.7 **Locī** *of place* **nātūra** *nature* **nōs** *us* **iuvat** *helps*

60.8 **Locum** *place* **mūrīs** *with walls* **circumdedērunt** *they surrounded*

60.9 **Sacra** *sacred* **loca** *places* **semper** *always* **servāmus** *we preserve*

60.10 **Hōs** *these* **locōs** *places* **bene** *well* **nōvimus** *we know*

60.11 **In** *in* **locīs** *places* **altīs** *high* **nix** *snow* **manet** *remains*

60.12 **Loca** *places* **sacra** *sacred* **custōdimus** *we guard*

60.13 **Ex** *from* **locō** *place* **superiōre** *higher* **cīvitātem** *city* **vidēre** *to see* **possumus** *we are able*

60.14 **Ad** *to* **locum** *place* **ipsum** *itself* **pervēnimus** *we arrived*

60.15 **Loca** *places* **aperta** *open* **perīculōsa** *dangerous* **sunt** *are*

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Part B (Complete Natural Sentences)

60.1 Hic locus sacer est. *This place is sacred.*

60.2 In eō locō templum stat. *A temple stands in that place.*

60.3 Ad eundem locum vēnimus. *We came to the same place.*

60.4 Multōs locōs Rōmae vīdī. *I saw many places in Rome.*

60.5 Locum castrīs aptum invēnimus. *We found a place suitable for a camp.*

60.6 Ex eō locō hostēs vīdērī possunt. *From that place the enemies can be seen.*

60.7 Locī nātūra nōs iuvat. *The nature of the place helps us.*

60.8 Locum mūrīs circumdedērunt. *They surrounded the place with walls.*

60.9 Sacra loca semper servāmus. *We always preserve sacred places.*

60.10 Hōs locōs bene nōvimus. *We know these places well.*

60.11 In locīs altīs nix manet. *Snow remains in high places.*

60.12 Loca sacra custōdimus. *We guard sacred places.*

60.13 Ex locō superiōre cīvitātem vidēre possumus. *We can see the city from a higher place.*

60.14 Ad locum ipsum pervēnimus. *We arrived at the place itself.*

60.15 Loca aperta perīculōsa sunt. *Open places are dangerous.*

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Part C (Latin Text Only)

60.1 Hic locus sacer est.

60.2 In eō locō templum stat.

60.3 Ad eundem locum vēnimus.

60.4 Multōs locōs Rōmae vīdī.

60.5 Locum castrīs aptum invēnimus.

60.6 Ex eō locō hostēs vīdērī possunt.

60.7 Locī nātūra nōs iuvat.

60.8 Locum mūrīs circumdedērunt.

60.9 Sacra loca semper servāmus.

60.10 Hōs locōs bene nōvimus.

60.11 In locīs altīs nix manet.

60.12 Loca sacra custōdimus.

60.13 Ex locō superiōre cīvitātem vidēre possumus.

60.14 Ad locum ipsum pervēnimus.

60.15 Loca aperta perīculōsa sunt.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "locus" requires attention to several key points:

1. Forms and Gender:
    - Masculine in singular: locus, locī, locō, locum, locō
    - Neuter in plural: loca, locōrum, locīs, loca, locīs
    - One of few words that changes gender between singular and plural
    - Second declension
2. Common Uses:
    - Physical location (in locō = in a place)
    - Position (ex locō superiōre = from a higher position)
    - Region or territory (loca aperta = open regions)
    - Sacred space (locus sacer = sacred place)
3. Case Usage:
    - Ablative with in/ex for location (in locō, ex locō)
    - Accusative with ad for motion (ad locum)
    - Genitive for description (locī nātūra)
    - Dative rare, usually with compound verbs
4. Important Phrases:
    - locō with genitive = instead of
    - eō locō = in that position/situation
    - locō movēre = to move from a position
    - prīmō locō = in the first place

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Part E (Cultural Context)

For English speakers, understanding "locus" requires cultural context:

1. Religious Significance:
    - Sacred places (loca sacra) crucial in Roman religion
    - Temples built in carefully chosen locations
    - Some places considered blessed or cursed
    - Sacred boundaries marked specific areas
2. Military Usage:

- Strategic importance of location in warfare
- High ground (locus superior) vital for battle
- Camp placement carefully chosen
- Defensive positions key to victory

3. Social Context:
    - One's place in society literal and metaphorical
    - Public spaces had specific functions
    - Private spaces defined by ownership
    - Location determined social status
4. Modern Relevance:
    - Source of English "local," "location"
    - Concept still important in urban planning
    - Religious sites still considered sacred
    - Strategic locations still vital in military

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Part F (Literary Citation)

From Augustine's "Confessions" (Book X, Chapter 27):

Part F-A (Interleaved Text)

Sērō *late* **tē** *you* **amāvī** *I loved,* **pulchritūdō** *beauty* **tam** *so* **antīqua** *ancient* **et** *and* **tam** *so* **nova** *new,* **sērō** *late* **tē** *you* **amāvī!** *I loved!* **Et** *and* **ecce** *behold* **intus** *within* **erās** *you were* **et** *and* **ego** *I* **forīs,** *outside,* **et** *and* **ibi** *there* **tē** *you* **quaerēbam;** *I was seeking;* **et** *and* **in** *into* **ista** *these* **formōsa,** *beautiful things,* **quae** *which* **fēcistī,** *you made,* **dēformis** *deformed* **inruēbam.** *I was rushing.*

Part F-B (Complete Translation)

"Sērō tē amāvī, pulchritūdō tam antīqua et tam nova, sērō tē amāvī! Et ecce intus erās et ego forīs, et ibi tē quaerēbam; et in ista formōsa, quae fēcistī, dēformis inruēbam."

Late have I loved you, beauty so ancient and so new, late have I loved you! And behold, you were within and I was outside, and there I sought you; and into these beautiful things which you made, I, deformed, was rushing.

Part F-C (Literary Analysis)

Augustine uses spatial imagery ("intus/forīs") to express spiritual concepts. The contrast between "inside" and "outside" represents his spiritual journey.

Part F-D (Grammatical Notes)

- Repeated "sērō tē amāvī" for emphasis
- Use of locative concepts (intus/forīs)
- Perfect tense (amāvī, fēcistī) for completed actions
- Imperfect (erās, quaerēbam) for continuous past actions
- Relative clause (quae fēcistī)

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Genre Section: Christian Hymn

Part A (Interleaved Text)

60.16 **In** *in* **locō** *place* **sanctō** *holy* **laudāmus** *we praise* **Dominum** *the Lord*

60.17 **Loca** *places* **sacra** *sacred* **templī** *of temple* **orātiōne** *with prayer* **implēmus** *we fill*

60.18 **Ad** *to* **locum** *place* **altāris** *of altar* **sacerdōs** *priest* **appropinquat** *approaches*

60.19 **Ex** *from* **hōc** *this* **locō** *place* **cantus** *songs* **nostrī** *our* **ascendunt** *rise up*

60.20 **Locum** *place* **sanctum** *holy* **Deī** *of God* **intrāmus** *we enter*

60.21 **In** *in* **omnī** *every* **locō** *place* **Deum** *God* **laudant** *they praise* **fīdēlēs** *faithful ones*

60.22 **Locī** *of place* **sānctitās** *holiness* **nōs** *us* **movet** *moves*

60.23 **Per** *through* **omnia** *all* **loca** *places* **sacra** *sacred* **spīritus** *spirit* **Deī** *of God* **manet** *remains*

60.24 **Ad** *to* **locum** *place* **pācis** *of peace* **venīte** *come* **omnēs** *all*

60.25 **In** *in* **locō** *place* **istō** *this* **grātiam** *grace* **inveniēmus** *we will find*

60.26 **Loca** *places* **tenebrārum** *of darkness* **lūce** *with light* **Christī** *of Christ* **implēmus** *we fill*

60.27 **Ex** *from* **locō** *place* **altō** *high* **benedīcit** *blesses* **nōs** *us* **Deus** *God*

60.28 **In** *in* **locīs** *places* **caelestibus** *heavenly* **glōria** *glory* **Deī** *of God* **fulget** *shines*

60.29 **Locum** *place* **paradīsī** *of paradise* **quaerimus** *we seek* **omnēs** *all*

60.30 **Ad** *to* **loca** *places* **lūcis** *of light* **perpetuae** *eternal* **nōs** *us* **dūcit** *leads* **Dominus** *the Lord*

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Part B (Complete Natural Sentences)

60.16 In locō sanctō laudāmus Dominum. *In the holy place we praise the Lord.*

60.17 Loca sacra templī orātiōne implēmus. *We fill the sacred places of the temple with prayer.*

60.18 Ad locum altāris sacerdōs appropinquat. *The priest approaches the place of the altar.*

60.19 Ex hōc locō cantus nostrī ascendunt. *From this place our songs rise up.*

60.20 Locum sanctum Deī intrāmus. *We enter the holy place of God.*

60.21 In omnī locō Deum laudant fīdēlēs. *The faithful praise God in every place.*

60.22 Locī sānctitās nōs movet. The holiness of the place moves us.

60.23 Per omnia loca sacra spīritus Deī manet. *The spirit of God remains throughout all sacred places.*

60.24 Ad locum pācis venīte omnēs. *Come all to the place of peace.*

60.25 In locō istō grātiam inveniēmus. *In this place we will find grace.*

60.26 Loca tenebrārum lūce Christī implēmus. *We fill the places of darkness with the light of Christ.*

60.27 Ex locō altō benedīcit nōs Deus. *From the high place God blesses us.*

60.28 In locīs caelestibus glōria Deī fulget. *In heavenly places the glory of God shines.*

60.29 Locum paradīsī quaerimus omnēs. *We all seek the place of paradise.*

60.30 Ad loca lūcis perpetuae nōs dūcit Dominus. *The Lord leads us to places of eternal light.*

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Part C (Latin Text Only)

60.16 In locō sanctō laudāmus Dominum.

60.17 Loca sacra templī orātiōne implēmus.

60.18 Ad locum altāris sacerdōs appropinquat.

60.19 Ex hōc locō cantus nostrī ascendunt.

60.20 Locum sanctum Deī intrāmus.

60.21 In omnī locō Deum laudant fīdēlēs.

60.22 Locī sānctitās nōs movet.

60.23 Per omnia loca sacra spīritus Deī manet.

60.24 Ad locum pācis venīte omnēs.

60.25 In locō istō grātiam inveniēmus.

60.26 Loca tenebrārum lūce Christī implēmus.

60.27 Ex locō altō benedīcit nōs Deus.

60.28 In locīs caelestibus glōria Deī fulget.

60.29 Locum paradīsī quaerimus omnēs.

60.30 Ad loca lūcis perpetuae nōs dūcit Dominus.

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Part D (Grammar Explanation)

In Christian hymns, "locus" appears in several distinct contexts with specific grammatical patterns:

1. Sacred Space Terminology:
    - locus sanctus (holy place)
    - loca sacra (sacred places)
    - locus altāris (place of the altar)
    - Used with religious vocabulary

2. Prepositions with locus:
    - in + ablative: location (in locō sanctō)
    - ad + accusative: motion towards (ad locum altāris)
    - ex + ablative: motion from (ex locō altō)
    - per + accusative: movement through (per omnia loca)
3. Genitive Constructions:
    - With divine reference (locum Deī)
    - With abstract qualities (locum pācis)
    - With concrete objects (locum altāris)
    - Possessive usage (templī loca)
4. Special Christian Usage:
    - loca caelestia (heavenly places)
    - locus paradīsī (place of paradise)
    - loca lūcis (places of light)
    - Metaphorical meanings common
5. Word Order in Hymns:
    - Often more flexible for poetic effect
    - Emphasis through placement
    - Parallelism in structure
    - Rhythmic considerations

Lesson 61 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 61: veniō, venīre, vēnī, ventum (to come)

Part A (Interleaved English and Latin Text)

61.1 **Frāter** *brother* **meus** *my* **venit** *comes* **ad** *to* **templum** *temple*

61.2 **Quandō** *when* **veniētis** *will you come* **ad** *to* **nōs** *us* **amīcī** *friends*

61.3 **Episcopus** *bishop* **hodiē** *today* **vēnit** *came* **ad** *to* **urbem** *city*

61.4 **Multī** *many* **monachī** *monks* **venērunt** *came* **ad** *to* **monasterium** *monastery*

61.5 **Cum** *when* **sacerdōs** *priest* **vēnerit** *will have come* **missam** *mass* **celebrābit** *he will celebrate*

61.6 **Statim** *immediately* **venī** *come* **ad** *to* **ecclesiam** *church*

61.7 **Nūntius** *messenger* **ā** *from* **Rōmā** *Rome* **vēnit** *came*

61.8 **Ad** *to* **nōs** *us* **veniunt** *come* **peregrīnī** *pilgrims* **multī** *many*

61.9 **Pater** *father* **noster** *our* **vēnit** *came* **ex** *from* **Galliā** *Gaul*

61.10 **Veniēbat** *was coming* **cotīdiē** *daily* **ad** *to* **ecclesiam** *church* **ōrāre** *to pray*

61.11 **Quī** *who* **ad** *to* **nōs** *us* **vēnit** *came* **auxilium** *help* **petit** *seeks*

61.12 **Episcopī** *bishops* **ex** *from* **multīs** *many* **terrīs** *lands* **vēnērunt** *came*

61.13 **Veniēmus** *we will come* **ad** *to* **festum** *feast* **māgnum** *great*

61.14 **Frātrēs** *brothers* **venient** *will come* **crās** *tomorrow* **ad** *to* **conventum** *meeting*

61.15 **Omnēs** *all* **venīte** *come* **ad** *to* **ōrātiōnem** *prayer* **vespertīnam** *evening*

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Part B (Complete Natural Sentences)

61.1 Ad templum frāter meus venit. *My brother comes to the temple.*

61.2 Quandō ad nōs veniētis, amīcī? *When will you come to us, friends?*

61.3 Ad urbem hodiē episcopus vēnit. *The bishop came to the city today.*

61.4 Ad monasterium multī monachī venērunt. *Many monks came to the monastery.*

61.5 Cum sacerdōs vēnerit, missam celebrābit. *When the priest has come, he will celebrate mass.*

61.6 Ad ecclesiam statim venī! *Come to the church immediately!*

61.7 Ā Rōmā nūntius vēnit. *A messenger came from Rome.*

61.8 Peregrīnī multī ad nōs veniunt. *Many pilgrims come to us.*

61.9 Ex Galliā pater noster vēnit. *Our father came from Gaul.*

61.10 Ad ecclesiam cotīdiē veniēbat ōrāre. *He was coming to the church daily to pray.*

61.11 Auxilium petit quī ad nōs vēnit. *He who came to us seeks help.*

61.12 Ex multīs terrīs episcopī vēnērunt. *Bishops came from many lands.*

61.13 Ad festum māgnum veniēmus. *We will come to the great feast.*

61.14 Crās ad conventum frātrēs venient. *Tomorrow the brothers will come to the meeting.*

61.15 Ad ōrātiōnem vespertīnam omnēs venīte! *All of you, come to evening prayer!*

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Part C (Latin Text Only)

61.1 Ad templum frāter meus venit.

61.2 Quandō ad nōs veniētis, amīcī?

61.3 Ad urbem hodiē episcopus vēnit.

61.4 Ad monasterium multī monachī venērunt.

61.5 Cum sacerdōs vēnerit, missam celebrābit.

61.6 Ad ecclesiam statim venī!

61.7 Ā Rōmā nūntius vēnit.

61.8 Peregrīnī multī ad nōs veniunt.

61.9 Ex Galliā pater noster vēnit.

61.10 Ad ecclesiam cotīdiē veniēbat ōrāre.

61.11 Auxilium petit quī ad nōs vēnit.

61.12 Ex multīs terrīs episcopī vēnērunt.

61.13 Ad festum māgnum veniēmus.

61.14 Crās ad conventum frātrēs venient.

61.15 Ad ōrātiōnem vespertīnam omnēs venīte!

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "veniō" requires attention to several key points:

1. Principal Parts:
    - veniō (present)
    - venīre (infinitive)
    - vēnī (perfect)
    - ventum (supine)
2. Conjugation:
    - Present: veniō, venīs, venit, venīmus, venītis, veniunt
    - Imperfect: veniēbam, veniēbās, etc.
    - Future: veniam, veniēs, etc.
    - Perfect: vēnī, vēnistī, etc.
3. Common Uses:
    - Physical movement ("come")
    - With prepositions:
        - ad + accusative (to)
        - ex/ē + ablative (from)
        - ā/ab + ablative (from)
4. Special Constructions:
    - Temporal cum clauses
    - Purpose infinitives
    - Future participle
    - Commands (imperative)

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Part E (Cultural Context)

For English speakers, understanding how "veniō" was used in medieval Christian Latin requires cultural context:

1. Religious Usage:

    - Describing pilgrimage
    - Church attendance
    - Arrival of clergy
    - Divine visitation
2. Social Context:
    - Formal visits
    - Ceremonial arrivals
    - Ecclesiastical meetings
    - Monastic life
3. Literary Significance:
    - Biblical references
    - Liturgical texts
    - Saints' lives
    - Church documents
4. Modern Connections:
    - Church Latin
    - Religious ceremony
    - Academic tradition
    - Legal terminology

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **māgna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: māgna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and highly praiseworthy: great is your power and of your wisdom there is no measure. And man desires to praise you, some portion of your creation.

Part F-C (Literary Analysis)

Augustine uses parallelism and repetition to emphasize divine greatness. The structure moves from God's attributes to human response.

Part F-D (Grammatical Notes)

- Vocative case: "Domine"
- Genitive of possession: "sapientiae tuae"

- Present indicative: "es," "est," "vult"
- Infinitive: "laudāre"
- Partitive genitive: "portiō creātūrae"

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Genre Section: Monastic Chronicle

Part A (Interleaved Text)

61.16 **Annō** *in year* **Dominī** *of Lord* **millēsimō** *thousandth* **vēnērunt** *came* **monachī** *monks* **novī** *new* **ad** *to* **monasterium** *monastery*

61.17 **Ad** *to* **capitulum** *chapter* **generalem** *general* **veniēbant** *were coming* **abbātēs** *abbots* **multī** *many*

61.18 **Cum** *when* **lēgātus** *legate* **pāpae** *of pope* **vēnisset** *had come* **epistulam** *letter* **sacram** *sacred* **portāvit** *carried*

61.19 **Ex** *from* **Hiberniā** *Ireland* **frātrēs** *brothers* **doctī** *learned* **vēnērunt** *came* **librōs** *books* **scrībere** *to write*

61.20 **Cotīdiē** *daily* **ad** *to* **mātutīnum** *matins* **veniēbant** *were coming* **omnēs** *all* **monachī** *monks*

61.21 **Vēnit** *came* **episcopus** *bishop* **monasterium** *monastery* **visitāre** *to visit* **et** *and* **benedīcere** *bless*

61.22 **Ad** *to* **scholam** *school* **monasticam** *monastic* **multī** *many* **discipulī** *students* **veniēbant** *were coming*

61.23 **Cum** *when* **tempestās** *storm* **vēnisset** *had come* **monachī** *monks* **in** *in* **ecclesiā** *church* **ōrābant** *were praying*

61.24 **Ex** *from* **longīnquīs** *distant* **terrīs** *lands* **peregrīnī** *pilgrims* **veniēbant** *were coming* **reliquiās** *relics* **vidēre** *to see*

61.25 **Vēnit** *came* **nūntius** *messenger* **trīstis** *sad* **dīcēns** *saying* **abbātem** *abbot* **mortuum** *dead* **esse** *to be*

61.26 **Tempore** *in time* **Quadrāgēsimae** *of Lent* **multī** *many* **paenitentēs** *penitents* **veniēbant** *were coming*

61.27 **Ad** *to* **dedicātiōnem** *dedication* **novae** *of new* **ecclesiae** *church* **episcopī** *bishops* **trēs** *three* **vēnērunt** *came*

61.28 **Veniēbant** *were coming* **pauperēs** *poor* **cotīdiē** *daily* **cibum** *food* **petere** *to seek*

61.29 **Magister** *master* **novus** *new* **cantūs** *of chant* **ex** *from* **Galliā** *Gaul* **vēnit** *came* **docēre** *to teach*

61.30 **Cum** *when* **pestilentia** *plague* **vēnisset** *had come* **multī** *many* **frātrēs** *brothers* **mortuī** *dead* **sunt** *are*

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Part B (Complete Natural Sentences)

61.16 Annō Dominī millēsimō monachī novī ad monasterium vēnērunt. *In the year of our Lord one thousand, new monks came to the monastery.*

61.17 Ad capitulum generalem abbātēs multī veniēbant. *Many abbots were coming to the general chapter.*

61.18 Cum lēgātus pāpae vēnisset, epistulam sacram portāvit. *When the papal legate had come, he carried a sacred letter.*

61.19 Ex Hiberniā frātrēs doctī vēnērunt librōs scrībere. *Learned brothers came from Ireland to write books.*

61.20 Ad mātutīnum cotīdiē veniēbant omnēs monachī. *All the monks were coming to matins daily.*

61.21 Monasterium visitāre et benedīcere episcopus vēnit. *The bishop came to visit and bless the monastery.*

61.22 Ad scholam monasticam multī discipulī veniēbant. *Many students were coming to the monastic school.*

61.23 Cum tempestās vēnisset, monachī in ecclesiā ōrābant. *When the storm had come, the monks were praying in the church.*

61.24 Ex longīnquīs terrīs peregrīnī veniēbant reliquiās vidēre. *Pilgrims were coming from distant lands to see the relics.*

61.25 Nūntius trīstis vēnit dīcēns abbātem mortuum esse. *A sad messenger came saying that the abbot was dead.*

61.26 Tempore Quadrāgēsimae multī paenitentēs veniēbant. *During the time of Lent, many penitents were coming.*

61.27 Ad dedicātiōnem novae ecclesiae episcopī trēs vēnērunt. *Three bishops came to the dedication of the new church.*

61.28 Pauperēs cotīdiē veniēbant cibum petere. *The poor were coming daily to seek food.*

61.29 Ex Galliā magister novus cantūs vēnit docēre. *A new master of chant came from Gaul to teach.*

61.30 Cum pestilentia vēnisset, multī frātrēs mortuī sunt. *When the plague had come, many brothers died.*

Part C (Latin Text Only)

61.16 Annō Dominī millēsimō monachī novī ad monasterium vēnērunt.

61.17 Ad capitulum generalem abbātēs multī veniēbant.

61.18 Cum lēgātus pāpae vēnisset, epistulam sacram portāvit.

61.19 Ex Hiberniā frātrēs doctī vēnērunt librōs scrībere.

61.20 Ad mātutīnum cotīdiē veniēbant omnēs monachī.

61.21 Monasterium visitāre et benedīcere episcopus vēnit.

61.22 Ad scholam monasticam multī discipulī veniēbant.

61.23 Cum tempestās vēnisset, monachī in ecclesiā ōrābant.

61.24 Ex longīnquīs terrīs peregrīnī veniēbant reliquiās vidēre.

61.25 Nūntius trīstis vēnit dīcēns abbātem mortuum esse.

61.26 Tempore Quadrāgēsimae multī paenitentēs veniēbant.

61.27 Ad dedicātiōnem novae ecclesiae episcopī trēs vēnērunt.

61.28 Pauperēs cotīdiē veniēbant cibum petere.

61.29 Ex Galliā magister novus cantūs vēnit docēre.

61.30 Cum pestilentia vēnisset, multī frātrēs mortuī sunt.

Part D (Grammar Explanation)

In the context of monastic chronicles, "veniō" appears in several important constructions:

1. Temporal Expressions:
    - Ablative of time: "Annō Dominī" (in the year of the Lord)
    - Time phrases: "tempore Quadrāgēsimae" (during Lent)
    - With cum temporal clauses: "cum vēnisset" (when had come)
2. Purpose Constructions:
    - Infinitive of purpose: "librōs scrībere" (to write books)
    - Supine: "visitāre" (to visit)
    - Gerund/Gerundive phrases
3. Source Expressions:
    - Ex + ablative: "ex Hiberniā" (from Ireland)
    - Ab/ā + ablative: "ā monasteriō" (from the monastery)
4. Medieval Christian Vocabulary:
    - Ecclesiastical terms
    - Monastic vocabulary
    - Liturgical references
    - Religious titles
5. Common Patterns:
    - Recording arrivals
    - Noting important visitors
    - Describing regular events
    - Documenting special occasions

Lesson 62 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 62: inter (between, among)

Part A (Interleaved English and Latin Text)

62.1 **Inter** *between* **multōs** *many* **amīcōs** *friends* **vīvit** *he lives*

62.2 **Puer** *boy* **inter** *among* **arborēs** *trees* **lūdit** *plays*

62.3 **Sacerdōs** *priest* **inter** *among* **fīdēlēs** *faithful* **ambulat** *walks*

62.4 **Inter** *during* **bellum** *war* **multī** *many* **perīērunt** *perished*

62.5 **Magister** *teacher* **inter** *among* **discipulōs** *pupils* **sedet** *sits*

62.6 **Inter** *between* **urbem** *city* **et** *and* **silvam** *forest* **flūmen** *river* **fluit** *flows*

62.7 **Crux** *cross* **inter** *between* **duās** *two* **stellās** *stars* **lūcet** *shines*

62.8 **Inter** *among* **omnēs** *all* **virtūtēs** *virtues* **cāritās** *charity* **prīma** *first* **est** *is*

62.9 **Monasterium** *monastery* **inter** *between* **montēs** *mountains* **stat** *stands*

62.10 **Pāstor** *shepherd* **inter** *among* **ovēs** *sheep* **dormit** *sleeps*

62.11 **Inter** *during* **missam** *mass* **canunt** *they sing* **psalmos** *psalms*

62.12 **Episcopus** *bishop* **inter** *among* **pauperēs** *poor* **sedēbat** *was sitting*

62.13 **Inter** *between* **caelum** *heaven* **et** *and* **terram** *earth* **volant** *fly* **avēs** *birds*

62.14 **Christus** *Christ* **inter** *between* **latrōnēs** *thieves* **pependit** *hung*

62.15 **Inter** *among* **librōs** *books* **sacrōs** *sacred* **biblia** *bible* **est** *is*

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Part B (Complete Natural Sentences)

62.1 Inter multōs amīcōs vīvit. *He lives among many friends.*

62.2 Puer inter arborēs lūdit. *The boy plays among the trees.*

62.3 Inter fīdēlēs ambulat sacerdōs. *The priest walks among the faithful.*

62.4 Multī inter bellum perīērunt. *Many perished during the war.*

62.5 Magister inter discipulōs sedet. *The teacher sits among the pupils.*

62.6 Flūmen inter urbem et silvam fluit. *A river flows between the city and the forest.*

62.7 Crux inter duās stellās lūcet. *The cross shines between two stars.*

62.8 Inter omnēs virtūtēs cāritās prīma est. *Among all virtues, charity is first.*

62.9 Monasterium inter montēs stat. *The monastery stands between the mountains.*

62.10 Inter ovēs dormit pāstor. *The shepherd sleeps among the sheep.*

62.11 Psalmos inter missam canunt. *They sing psalms during mass.*

62.12 Episcopus inter pauperēs sedēbat. *The bishop was sitting among the poor.*

62.13 Avēs inter caelum et terram volant. *Birds fly between heaven and earth.*

62.14 Christus inter latrōnēs pependit. *Christ hung between thieves.*

62.15 Inter librōs sacrōs biblia est. *The bible is among the sacred books.*

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Part C (Latin Text Only)

62.1 Inter multōs amīcōs vīvit.

62.2 Puer inter arborēs lūdit.

62.3 Inter fīdēlēs ambulat sacerdōs.

62.4 Multī inter bellum perīērunt.

62.5 Magister inter discipulōs sedet.

62.6 Flūmen inter urbem et silvam fluit.

62.7 Crux inter duās stellās lūcet.

62.8 Inter omnēs virtūtēs cāritās prīma est.

62.9 Monasterium inter montēs stat.

62.10 Inter ovēs dormit pāstor.

62.11 Psalmos inter missam canunt.

62.12 Episcopus inter pauperēs sedēbat.

62.13 Avēs inter caelum et terram volant.

62.14 Christus inter latrōnēs pependit.

62.15 Inter librōs sacrōs biblia est.

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Part D (Grammar Explanation)

For English speakers learning Latin, "inter" has several key features to understand:

1. Basic Function:
    - Preposition that always takes the accusative case
    - Indicates position or movement between/among things
    - Can also indicate time duration
2. Common Uses:

- Physical location: "inter arborēs" (among trees)
- Abstract relationships: "inter amīcōs" (among friends)
- Temporal meaning: "inter missam" (during mass)
- With paired objects: "inter caelum et terram" (between heaven and earth)

3. Word Order:
    - Usually precedes its object
    - Can be separated from its object for emphasis
    - Often appears at the start of its phrase
4. Special Constructions:
    - With numbers: "inter duās stellās"
    - With pronouns: "inter sē" (among themselves)
    - In fixed phrases: "inter aliōs" (among others)

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Part E (Cultural Context)

For English speakers, understanding "inter" requires cultural context:

1. Religious Usage:
    - Frequent in Christian texts describing relationships
    - Used in liturgical language
    - Important in describing sacred hierarchies
    - Common in biblical translations
2. Medieval Context:
    - Used in monastic rules and documents
    - Important in describing social relationships
    - Found in educational texts
    - Common in legal documents
3. Modern Relevance:
    - Source of English words like "international"
    - Used in academic and legal Latin
    - Found in church Latin
    - Present in scientific terminology

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter VI):

Part F-A (Interleaved Text)

Quid *what* **enim** *for* **est** *is* **illud** *that* **quod** *which* **volō** *I wish* **dīcere** *to say,* **Domine** *Lord,* **nisi** *except* **quia** *that* **nesciō** *I do not know* **unde** *whence* **vēnerim** *I came* **hūc** *here,* **in** *into* **istam** *this* **dīcō** *I say* **mortālem** *mortal* **vītam** *life* **an** *or* **morientem** *dying* **vītam** *life?*

Part F-B (Complete Translation)

"Quid enim est illud quod volō dīcere, Domine, nisi quia nesciō unde vēnerim hūc, in istam dīcō mortālem vītam an morientem vītam?"

For what is it that I wish to say, Lord, except that I do not know whence I came here, into this, I say, mortal life or dying life?

Part F-C (Literary Analysis)

Augustine uses complex sentence structure to express spiritual uncertainty. Key features:

- Rhetorical question format
- Direct address to God
- Parallel structure in "mortālem vītam"/"morientem vītam"
- Personal reflection typical of Confessions

Part F-D (Grammatical Notes)

- "quod volō dīcere" - relative clause
- "unde vēnerim" - indirect question
- "mortālem/morientem vītam" - accusative objects
- Use of subjunctive in dependent clauses

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Genre Section: Monastic Rule

Part A (Interleaved Text)

62.16 **Inter** *among* **frātrēs** *brothers* **pāx** *peace* **semper** *always* **servanda** *must be kept* **est** *is*

62.17 **Prior** *prior* **inter** *among* **monachōs** *monks* **prīmus** *first* **surgit** *rises*

62.18 **Inter** *during* **vigiliam** *vigil* **frātrēs** *brothers* **psalmos** *psalms* **cantant** *sing*

62.19 **Novitius** *novice* **inter** *among* **seniōrēs** *elders* **silentium** *silence* **tenet** *keeps*

62.20 **Inter** *between* **orātionem** *prayer* **et** *and* **labōrem** *work* **tempus** *time* **dividitur** *is divided*

62.21 **Abbas** *abbot* **inter** *among* **omnēs** *all* **aequus** *fair* **esse** *to be* **dēbet** *ought*

62.22 **Inter** *during* **matūtīnum** *matins* **et** *and* **vesperam** *vespers* **septem** *seven* **horae** *hours* **sunt** *are*

62.23 **Caritas** *charity* **inter** *among* **frātrēs** *brothers* **praecipua** *chief* **virtūs** *virtue* **est** *is*

62.24 **Inter** *between* **duo** *two* **officia** *services* **lectio** *reading* **fit** *happens*

62.25 **Cellae** *cells* **inter** *among* **sē** *themselves* **distant** *are distant* **sunt** *are*

62.26 **Inter** *during* **cēnam** *supper* **lectio** *reading* **sacra** *sacred* **auditur** *is heard*

62.27 **Libri** *books* **inter** *among* **frātrēs** *brothers* **distribuuntur** *are distributed*

62.28 **Inter** *between* **ecclesiam** *church* **et** *and* **dormitōrium** *dormitory* **claustrum** *cloister* **est** *is*

62.29 **Silentium** *silence* **inter** *during* **cōntemplatīōnem** *contemplation* **servātur** *is kept*

62.30 **Inter** *among* **regulās** *rules* **monasteriī** *of monastery* **haec** *this* **prīma** *first* **est** *is*

Part B (Complete Natural Sentences)

62.16 Inter frātrēs pāx semper servanda est. *Peace must always be kept among the brothers.*

62.17 Prior inter monachōs prīmus surgit. *The prior rises first among the monks.*

62.18 Frātrēs inter vigiliam psalmos cantant. *The brothers sing psalms during the vigil.*

62.19 Novitius inter seniōrēs silentium tenet. *The novice keeps silence among the elders.*

62.20 Tempus inter orātionem et labōrem dividitur. *Time is divided between prayer and work.*

62.21 Abbas inter omnēs aequus esse dēbet. *The abbot ought to be fair among all.*

62.22 Inter matūtīnum et vesperam septem horae sunt. *There are seven hours between matins and vespers.*

62.23 Caritas inter frātrēs praecipua virtūs est. *Charity is the chief virtue among the brothers.*

62.24 Inter duo officia lectio fit. *Reading takes place between two services.*

62.25 Cellae inter sē distant sunt. *The cells are distant from each other.*

62.26 Inter cēnam lectio sacra auditur. *Sacred reading is heard during supper.*

62.27 Librī inter frātrēs distribuuntur. *Books are distributed among the brothers.*

62.28 Claustrum inter ecclesiam et dormitōrium est. *The cloister is between the church and the dormitory.*

62.29 Silentium inter cōntemplatīōnem servātur. *Silence is kept during contemplation.*

62.30 Inter regulās monasteriī haec prīma est. *Among the rules of the monastery, this is the first.*

Part C (Latin Text Only)

62.16 Inter frātrēs pāx semper servanda est.

62.17 Prior inter monachōs prīmus surgit.

62.18 Frātrēs inter vigiliam psalmos cantant.

62.19 Novitius inter seniōrēs silentium tenet.

62.20 Tempus inter orātionem et labōrem dividitur.

62.21 Abbas inter omnēs aequus esse dēbet.

62.22 Inter matūtīnum et vesperam septem horae sunt.

62.23 Caritas inter frātrēs praecipua virtūs est.

62.24 Inter duo officia lectio fit.

62.25 Cellae inter sē distant sunt.

62.26 Inter cēnam lectio sacra auditur.

62.27 Librī inter frātrēs distribuuntur.

62.28 Claustrum inter ecclesiam et dormitōrium est.

62.29 Silentium inter cōntemplatīōnem servātur.

62.30 Inter regulās monasteriī haec prīma est.

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Part D (Grammar Explanation)

For English speakers learning monastic Latin, the use of "inter" in religious contexts requires attention to several special features:

1. Temporal Uses in Monastic Schedule:
    - Marking periods between prayers: "inter matūtīnum et vesperam"
    - During religious activities: "inter vigiliam"
    - During communal activities: "inter cēnam"
2. Spatial Relationships in Monastery:
    - Between buildings: "inter ecclesiam et dormitōrium"
    - Among community members: "inter frātrēs"
    - Relative positions: "inter sē" (among themselves)
3. Abstract Relationships:
    - In rules and regulations: "inter regulās"
    - In community hierarchy: "inter monachōs"
    - In spiritual matters: "inter orātionem et labōrem"
4. Special Monastic Constructions:
    - With gerundive of obligation: "servanda est"
    - With communal activities: "distribuuntur"
    - With spiritual practices: "silentium servātur"
5. Word Order in Monastic Latin:
    - Often follows Classical patterns
    - But may be influenced by liturgical language
    - Sometimes altered for emphasis in rule books

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Lesson 63 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 63: pars, partis f. (part)

Part A (Interleaved English and Latin Text)

63.1 **Maxima** *greatest* **pars** *part* **urbis** *of city* **incendio** *by fire* **delēta** *destroyed* **est** *was*

63.2 **Tertiam** *third* **partem** *part* **praedae** *of plunder* **mīlitibus** *to soldiers* **dedit** *he gave*

63.3 **In** *in* **quā** *which* **parte** *part* **templī** *of temple* **sacerdōs** *priest* **stat** *stands*

63.4 **Multae** *many* **partēs** *parts* **mūrōrum** *of walls* **cecidērunt** *fell*

63.5 **Ex** *from* **hāc** *this* **parte** *part* **hostēs** *enemies* **urbem** *city* **oppugnant** *attack*

63.6 **Pars** *part* **exercitūs** *of army* **in** *in* **castrīs** *camp* **mānsit** *remained*

63.7 **Ad** *to* **eam** *that* **partem** *part* **silvae** *of forest* **vēnimus** *we came*

63.8 **Omnēs** *all* **partēs** *parts* **corporis** *of body* **dolent** *hurt*

63.9 **Quā** *which* **in** *in* **parte** *part* **caelī** *of sky* **sōl** *sun* **oritur** *rises*

63.10 **Nūlla** *no* **pars** *part* **epistulae** *of letter* **intellegī** *to be understood* **potest** *is able*

63.11 **Māgnam** *great* **partem** *part* **diēī** *of day* **dormīvimus** *we slept*

63.12 **Ex** *from* **omnibus** *all* **partibus** *parts* **auxilium** *help* **venit** *comes*

63.13 **Pars** *part* **nautārum** *of sailors* **nāvem** *ship* **relinquit** *leaves*

63.14 **In** *in* **alterā** *other* **parte** *part* **forī** *of forum* **templum** *temple* **stat** *stands*

63.15 **Multae** *many* **partēs** *parts* **Galliae** *of Gaul* **līberae** *free* **erant** *were*

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Part B (Complete Natural Sentences)

63.1 Maxima pars urbis incendiō delēta est. *The greatest part of the city was destroyed by fire.*

63.2 Mīlitibus tertiam partem praedae dedit. *He gave a third part of the plunder to the soldiers.*

63.3 In quā parte templī sacerdōs stat? *In which part of the temple does the priest stand?*

63.4 Mūrōrum multae partēs cecidērunt. *Many parts of the walls fell.*

63.5 Ex hāc parte hostēs urbem oppugnant. *From this part the enemies attack the city.*

63.6 Exercitūs pars in castrīs mānsit. *Part of the army remained in camp.*

63.7 Ad eam partem silvae vēnimus. *We came to that part of the forest.*

63.8 Omnēs partēs corporis dolent. *All parts of the body hurt.*

63.9 Quā in parte caelī sōl oritur? *In which part of the sky does the sun rise?*

63.10 Nūlla epistulae pars intellegī potest. *No part of the letter can be understood.*

63.11 Māgnam diēī partem dormīvimus. *We slept for a great part of the day.*

63.12 Auxilium ex omnibus partibus venit. *Help comes from all parts.*

63.13 Nautārum pars nāvem relinquit. *Part of the sailors leave the ship.*

63.14 In alterā parte forī templum stat. *In the other part of the forum stands a temple.*

63.15 Multae partēs Galliae līberae erant. *Many parts of Gaul were free.*

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Part C (Latin Text Only)

63.1 Maxima pars urbis incendiō delēta est.

63.2 Mīlitibus tertiam partem praedae dedit.

63.3 In quā parte templī sacerdōs stat?

63.4 Mūrōrum multae partēs cecidērunt.

63.5 Ex hāc parte hostēs urbem oppugnant.

63.6 Exercitūs pars in castrīs mānsit.

63.7 Ad eam partem silvae vēnimus.

63.8 Omnēs partēs corporis dolent.

63.9 Quā in parte caelī sōl oritur?

63.10 Nūlla epistulae pars intellegī potest.

63.11 Māgnam diēī partem dormīvimus.

63.12 Auxilium ex omnibus partibus venit.

63.13 Nautārum pars nāvem relinquit.

63.14 In alterā parte forī templum stat.

63.15 Multae partēs Galliae līberae erant.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "pars" involves several key points:

1. Basic Information:
    - Third declension feminine noun
    - Nominative singular: pars
    - Genitive singular: partis
    - Regular third declension endings

2. Declension Pattern: Singular:
    - Nominative: pars
    - Genitive: partis
    - Dative: partī
    - Accusative: partem
    - Ablative: parte

   Plural:
    - Nominative: partēs
    - Genitive: partium
    - Dative: partibus
    - Accusative: partēs
    - Ablative: partibus
3. Common Uses:
    - With genitive of the whole (partitive genitive)
    - In prepositional phrases (especially ex parte, in parte)
    - As subject or object
    - With adjectives indicating size or quantity
4. Special Constructions:
    - magnā ex parte = "for the most part"
    - maximā parte = "mostly"
    - in utramque partem = "on both sides"
    - ex omnī parte = "in every respect"
5. Word Order:
    - Can appear at start, middle, or end of sentence
    - Often followed by genitive
    - Frequently modified by adjectives

Part E (Cultural Context)

For English speakers, understanding how "pars" was used in Latin requires cultural context:

1. Administrative Usage:
    - Romans divided territories into parts (provinciās)
    - Cities were divided into regions (partēs urbis)
    - Army units were organized in parts (partēs exercitūs)
2. Religious Context:
    - Sacred spaces had distinct parts
    - Ritual activities required specific parts
    - Different parts of temples had different functions
3. Social Implications:
    - Social classes were seen as parts of society
    - Political factions were called partēs
    - Being "part of" something indicated belonging
4. Modern Connections:
    - English "part" derives from Latin "pars"

- Many technical terms use "part"
- Legal phrases still use Latin "pars"

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *there is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **pars** *part* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua pars creātūrae tuae.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, who is some part of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses "pars" to emphasize humanity's place within creation. The word placement emphasizes both humility (we are just a part) and dignity (we are part of God's creation).

Part F-D (Grammatical Notes)

- "pars" functions as predicate nominative
- Genitive "creātūrae tuae" modifies "pars"
- Complex sentence structure typical of Augustine
- Use of vocative "Domine"

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Genre Section: Christian Homily

Part A (Interleaved Text)

63.16 **Frātrēs** *brothers* **cārissimī,** *dearest,* **hanc** *this* **partem** *part* **Evangeliī** *of Gospel* **hodiē** *today* **legimus** *we read*

63.17 **Prima** *first* **pars** *part* **sermōnis** *of sermon* **dē** *about* **caritāte** *charity* **est** *is*

63.18 **In** *in* **illā** *that* **parte** *part* **Scrīptūrae** *of Scripture* **Dominus** *Lord* **dīcit** *says*

63.19 **Multās** *many* **in** *into* **partēs** *parts* **panem** *bread* **frēgit** *he broke*

63.20 **Ex** *from* **omnī** *every* **parte** *part* **ecclesiae** *of church* **fidēlēs** *faithful* **veniunt** *come*

63.21 **Pars** *part* **homiliae** *of homily* **dē** *about* **grātiā** *grace* **est** *is*

63.22 **In** *in* **hāc** *this* **parte** *part* **liturgiae** *of liturgy* **cantāmus** *we sing*

63.23 **Quam** *which* **partem** *part* **psalmī** *of psalm* **nunc** *now* **recitābimus** *shall we recite*

63.24 **Pars** *part* **populi** *of people* **lacrīmās** *tears* **fundit** *pours forth*

63.25 **Ad** *to* **ultimam** *last* **partem** *part* **ōrātiōnis** *of prayer* **venīmus** *we come*

63.26 **Maior** *greater* **pars** *part* **congregātiōnis** *of congregation* **canticum** *hymn* **novit** *knows*

63.27 **In** *in* **posteriōre** *latter* **parte** *part* **Missae** *of Mass* **silentium** *silence* **servāmus** *we keep*

63.28 **Ex** *from* **alterā** *other* **parte** *part* **templī** *of temple* **respōnsum** *response* **audītur** *is heard*

63.29 **Quā** *which* **ex** *from* **parte** *part* **epistulae** *of epistle* **verba** *words* **sunt** *are*

63.30 **Pars** *part* **magna** *great* **sermōnis** *of sermon* **dē** *about* **misericordiā** *mercy* **erat** *was*

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Part B (Complete Natural Sentences)

63.16 Frātrēs cārissimī, hanc partem Evangeliī hodiē legimus. *Dearest brothers, we read this part of the Gospel today.*

63.17 Prima pars sermōnis dē caritāte est. *The first part of the sermon is about charity.*

63.18 In illā parte Scrīptūrae Dominus dīcit. *In that part of Scripture the Lord speaks.*

63.19 Multās in partēs panem frēgit. *He broke the bread into many parts.*

63.20 Ex omnī parte ecclesiae fidēlēs veniunt. *The faithful come from every part of the church.*

63.21 Pars homiliae dē grātiā est. *Part of the homily is about grace.*

63.22 In hāc parte liturgiae cantāmus. *In this part of the liturgy we sing.*

63.23 Quam partem psalmī nunc recitābimus? *Which part of the psalm shall we now recite?*

63.24 Pars populi lacrīmās fundit. *Part of the people pour forth tears.*

63.25 Ad ultimam partem ōrātiōnis venīmus. *We come to the last part of the prayer.*

63.26 Maior pars congregātiōnis canticum novit. *The greater part of the congregation knows the hymn.*

63.27 In posteriōre parte Missae silentium servāmus. *In the latter part of Mass we keep silence.*

63.28 Ex alterā parte templī respōnsum audītur. *From the other part of the temple the response is heard.*

63.29 Quā ex parte epistulae verba sunt? *From which part of the epistle are the words?*

63.30 Pars magna sermōnis dē misericordiā erat. *A great part of the sermon was about mercy.*

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Part C (Latin Text Only)

63.16 Frātrēs cārissimī, hanc partem Evangeliī hodiē legimus.

63.17 Prima pars sermōnis dē caritāte est.

63.18 In illā parte Scrīptūrae Dominus dīcit.

63.19 Multās in partēs panem frēgit.

63.20 Ex omnī parte ecclesiae fidēlēs veniunt.

63.21 Pars homiliae dē grātiā est.

63.22 In hāc parte liturgiae cantāmus.

63.23 Quam partem psalmī nunc recitābimus?

63.24 Pars populi lacrīmās fundit.

63.25 Ad ultimam partem ōrātiōnis venīmus.

63.26 Maior pars congregātiōnis canticum novit.

63.27 In posteriōre parte Missae silentium servāmus.

63.28 Ex alterā parte templī respōnsum audītur.

63.29 Quā ex parte epistulae verba sunt?

63.30 Pars magna sermōnis dē misericordiā erat.

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Part D (Grammar Explanation with Concrete Examples)

In Christian homiletic contexts, "pars" appears in several distinct grammatical constructions:

1. Liturgical Time References:
    - With parts of the Mass: "in hāc parte liturgiae"
    - With prayer sections: "ultima pars ōrātiōnis"
    - Time markers in service: "posteriōr pars Missae"
2. Scripture References:
    - Parts of sacred texts: "pars Evangeliī"
    - Biblical passages: "pars Scrīptūrae"
    - Psalm divisions: "pars psalmī"
3. Congregational Divisions:
    - Groups of people: "pars populi"
    - Church sections: "pars ecclesiae"
    - Assembly portions: "pars congregātiōnis"
4. Common Constructions in Religious Texts: a) With Prepositions:
    - "in parte" (in a part)
    - "ex parte" (from a part)
    - "ad partem" (to a part)

    b) With Demonstratives:

- "haec pars" (this part)
- "illa pars" (that part)
- "ea pars" (this/that part)

c) With Adjectives of Order:

- "prima pars" (first part)
- "ultima pars" (last part)
- "posterior pars" (latter part)

5. Special Religious Uses:
   - Breaking of bread: "in partēs frangere"
   - Division of readings: "partēs lectūrae"
   - Sections of homily: "partēs sermōnis"
6. Word Order in Religious Texts: a) Formal Style:
   - More fixed word order
   - Tendency to place "pars" first in phrases
   - Regular use of genitives following "pars"

   b) Liturgical Style:
   - Formulaic expressions
   - Repetitive patterns
   - Emphasis through position

These patterns show how "pars" functions in religious discourse to:

- Organize liturgical elements
- Structure sacred texts
- Describe congregation
- Mark ritual divisions

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Lesson 64 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 64: volō velle voluī (to wish, be willing)

Part A (Interleaved English and Latin Text)

64.1 **Ego** *I* **volō** *wish* **Deum** *God* **laudāre** *to praise*

64.2 **Pater** *father* **noster** *our* **vult** *wishes* **fīlium** *son* **docēre** *to teach*

64.3 **Nōn** *not* **vult** *wishes* **pecuniam** *money* **habēre** *to have* **monāchus** *monk*

64.4 **Omnia** *all things* **bona** *good* **tibi** *for you* **volumus** *we wish*

64.5 **Vultis** *you (pl.) wish* **missam** *mass* **audīre** *to hear* **hodiē** *today*

64.6 **Volunt** *they wish* **in** *in* **monasteriō** *monastery* **manēre** *to remain*

64.7 **Nōn** *not* **voluī** *I wished* **mundī** *of world* **glōriam** *glory* **sequī** *to follow*

64.8 **Volēbat** *was wishing* **episcopus** *bishop* **templum** *church* **novum** *new* **aedificāre** *to build*

64.9 **Ad** *to* **Deī** *of God* **glōriam** *glory* **volō** *I wish* **labōrāre** *to work*

64.10 **Volunt** *they wish* **paupēribus** *to the poor* **cibum** *food* **dare** *to give*

64.11 **Peccāta** *sins* **nostra** *our* **nōn** *not* **volumus** *we wish* **vidēre** *to see*

64.12 **Vult** *wishes* **sacerdōs** *priest* **populō** *for people* **benedicere** *to bless*

64.13 **Nōn** *not* **voluistī** *you wished* **malum** *evil* **facere** *to do*

64.14 **Volēbant** *they were wishing* **sanctī** *saints* **virī** *men* **Christum** *Christ* **sequī** *to follow*

64.15 **Omnēs** *all* **volunt** *wish* **in** *in* **caelō** *heaven* **vīvere** *to live*

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Part B (Complete Natural Sentences)

64.1 Ego Deum laudāre volō. *I wish to praise God.*

64.2 Pater noster fīlium docēre vult. *Our father wishes to teach his son.*

64.3 Monāchus pecuniam habēre nōn vult. *The monk does not wish to have money.*

64.4 Omnia bona tibi volumus. *We wish all good things for you.*

64.5 Vultis hodiē missam audīre? *Do you wish to hear Mass today?*

64.6 In monasteriō manēre volunt. *They wish to remain in the monastery.*

64.7 Mundī glōriam sequī nōn voluī. *I did not wish to follow worldly glory.*

64.8 Episcopus templum novum aedificāre volēbat. *The bishop was wishing to build a new church.*

64.9 Ad Deī glōriam labōrāre volō. *I wish to work for God's glory.*

64.10 Paupēribus cibum dare volunt. *They wish to give food to the poor.*

64.11 Peccāta nostra vidēre nōn volumus. *We do not wish to see our sins.*

64.12 Sacerdōs populō benedicere vult. *The priest wishes to bless the people.*

64.13 Malum facere nōn voluistī. *You did not wish to do evil.*

64.14 Sanctī virī Christum sequī volēbant. *The holy men were wishing to follow Christ.*

64.15 Omnēs in caelō vīvere volunt. *All wish to live in heaven.*

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Part C (Latin Text Only)

64.1 Ego Deum laudāre volō.

64.2 Pater noster fīlium docēre vult.

64.3 Monāchus pecuniam habēre nōn vult.

64.4 Omnia bona tibi volumus.

64.5 Vultis hodiē missam audīre?

64.6 In monasteriō manēre volunt.

64.7 Mundī glōriam sequī nōn voluī.

64.8 Episcopus templum novum aedificāre volēbat.

64.9 Ad Deī glōriam labōrāre volō.

64.10 Paupēribus cibum dare volunt.

64.11 Peccāta nostra vidēre nōn volumus.

64.12 Sacerdōs populō benedicere vult.

64.13 Malum facere nōn voluistī.

64.14 Sanctī virī Christum sequī volēbant.

64.15 Omnēs in caelō vīvere volunt.

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Part D (Grammar Explanation)

For English speakers, understanding "volō" requires attention to several key points:

1. Principal Parts:
    - Present: volō
    - Infinitive: velle
    - Perfect: voluī
    - (No passive forms exist)
2. Present Tense Forms:
    - volō (I wish)
    - vīs (you wish)
    - vult (he/she/it wishes)
    - volumus (we wish)
    - vultis (you all wish)
    - volunt (they wish)
3. Common Constructions:
    - Usually takes infinitive
    - Can take accusative object
    - Often negated with nōn
    - Frequently used with abstract concepts
4. Special Uses:
    - Polite requests
    - Expressions of desire
    - Religious contexts
    - Moral choices
5. Word Order:

- Typically follows infinitive
- Can precede for emphasis
- Flexible in poetry/formal writing

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Part E (Cultural Context)

Understanding "volō" in Christian Latin requires cultural context:

1. Religious Usage:
    - Expressing divine will
    - Personal devotion
    - Moral choices
    - Spiritual desires
2. Monastic Context:
    - Vows and commitments
    - Religious obedience
    - Rejection of worldly desires
    - Community life
3. Liturgical Use:
    - Prayer formulas
    - Mass responses
    - Blessing formulas
    - Ritual contexts
4. Modern Relevance:
    - Church Latin
    - Religious vocabulary
    - Theological concepts
    - Personal prayer

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Part F (Literary Citation)

From Augustine's "Confessions" (Book 8, Chapter 5):

Part F-A (Interleaved Text)

Velle *to wish* **meum** *my* **tenēbat** *was holding* **inimīcus** *enemy,* **et** *and* **inde** *from there* **mihi** *for me* **catēnam** *chain* **fēcerat** *had made* **et** *and* **cōnstrīnxerat** *had bound* **mē** *me.* **Quippe** *Indeed* **ex** *from* **voluntāte** *will* **perversā** *perverted* **facta** *made* **est** *is* **libīdō** *desire*

Part F-B (Complete Translation)

"Velle meum tenēbat inimīcus, et inde mihi catēnam fēcerat et cōnstrīnxerat mē. Quippe ex voluntāte perversā facta est libīdō."

The enemy held my will, and from it had made a chain for me and bound me. Indeed, from a perverted will comes desire.

Part F-C (Literary Analysis)

Augustine uses "velle" as a noun to personify his will. The metaphor of chains emphasizes the bondage of wrong desires.

Part F-D (Grammatical Notes)

- "velle" used as neuter noun
- Perfect tense verbs show completed action
- Ablative of source with "ex"
- Passive "facta est" with predicate nominative

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Genre Section: Homily

Part A (Interleaved Text)

64.16 **Frātrēs** *brothers* **cārissimī** *dearest,* **volō** *I wish* **vōbīs** *to you* **dē** *about* **caritāte** *charity* **loquī** *to speak*

64.17 **Quī** *who* **Christum** *Christ* **sequī** *to follow* **vult** *wishes,* **crucem** *cross* **suam** *his* **tollat** *let him take up*

64.18 **Nōn** *not* **vult** *wishes* **Deus** *God* **mortem** *death* **peccātōris** *of sinner,* **sed** *but* **vītam** *life*

64.19 **Volumus** *we wish* **omnēs** *all* **ad** *to* **vēritātem** *truth* **venīre** *to come*

64.20 **Vultis** *you wish* **perfectī** *perfect* **esse** *to be?* **Vendite** *sell* **omnia** *all things*

64.21 **Volēbat** *was wishing* **Paulus** *Paul* **evangelium** *gospel* **gentibus** *to nations* **praedicāre** *to preach*

64.22 **Episcopī** *bishops* **volunt** *wish* **gregem** *flock* **suum** *their* **custōdīre** *to guard*

64.23 **Nōn** *not* **voluī** *I wished* **mundāna** *worldly things* **sequī** *to follow,* **sed** *but* **Christum** *Christ*

64.24 **Volēbant** *they were wishing* **martyrēs** *martyrs* **fidēlem** *faithful* **testimōnium** *witness* **dare** *to give*

64.25 **Vult** *wishes* **Spīritus** *Spirit* **Sanctus** *Holy* **nōs** *us* **sanctificāre** *to sanctify*

64.26 **Volumus** *we wish* **omnēs** *all* **frātrēs** *brothers* **in** *in* **Christō** *Christ* **esse** *to be*

64.27 **Nōn** *not* **vult** *wishes* **Ecclesia** *Church* **fīliōs** *children* **suōs** *its* **errāre** *to err*

64.28 **Volēbant** *they were wishing* **apostolī** *apostles* **verbum** *word* **Deī** *of God* **praedicāre** *to preach*

64.29 **Vult** *wishes* **Dominus** *Lord* **omnēs** *all* **salvōs** *saved* **fierī** *to become*

64.30 **Volō** *I wish* **vōbīscum** *with you* **in** *in* **aeternum** *eternity* **gaudēre** *to rejoice*

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Part B (Complete Natural Sentences)

64.16 Frātrēs cārissimī, vōbīs dē caritāte loquī volō. *Dearest brothers, I wish to speak to you about charity.*

64.17 Quī Christum sequī vult, crucem suam tollat. *Whoever wishes to follow Christ, let him take up his cross.*

64.18 Nōn vult Deus mortem peccātōris, sed vītam. *God does not wish the death of a sinner, but life.*

64.19 Volumus omnēs ad vēritātem venīre. *We wish all to come to the truth.*

64.20 Vultis perfectī esse? Vendite omnia. *Do you wish to be perfect? Sell everything.*

64.21 Volēbat Paulus evangelium gentibus praedicāre. *Paul was wishing to preach the gospel to the nations.*

64.22 Episcopī gregem suum custōdīre volunt. *The bishops wish to guard their flock.*

64.23 Nōn voluī mundāna sequī, sed Christum. *I did not wish to follow worldly things, but Christ.*

64.24 Volēbant martyrēs fidēlem testimōnium dare. *The martyrs were wishing to give faithful witness.*

64.25 Vult Spīritus Sanctus nōs sanctificāre. *The Holy Spirit wishes to sanctify us.*

64.26 Volumus omnēs frātrēs in Christō esse. *We wish all to be brothers in Christ.*

64.27 Nōn vult Ecclesia fīliōs suōs errāre. *The Church does not wish her children to err.*

64.28 Volēbant apostolī verbum Deī praedicāre. *The apostles were wishing to preach the word of God.*

64.29 Vult Dominus omnēs salvōs fierī. *The Lord wishes all to become saved.*

64.30 Volō vōbīscum in aeternum gaudēre. *I wish to rejoice with you in eternity.*

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Part C (Latin Text Only)

64.16 Frātrēs cārissimī, vōbīs dē caritāte loquī volō.

64.17 Quī Christum sequī vult, crucem suam tollat.

64.18 Nōn vult Deus mortem peccātōris, sed vītam.

64.19 Volumus omnēs ad vēritātem venīre.

64.20 Vultis perfectī esse? Vendite omnia.

64.21 Volēbat Paulus evangelium gentibus praedicāre.

64.22 Episcopī gregem suum custōdīre volunt.

64.23 Nōn voluī mundāna sequī, sed Christum.

64.24 Volēbant martyrēs fidēlem testimōnium dare.

64.25 Vult Spīritus Sanctus nōs sanctificāre.

64.26 Volumus omnēs frātrēs in Christō esse.

64.27 Nōn vult Ecclesia fīliōs suōs errāre.

64.28 Volēbant apostolī verbum Deī praedicāre.

64.29 Vult Dominus omnēs salvōs fierī.

64.30 Volō vōbīscum in aeternum gaudēre.

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Part D (Grammar Explanation)

Special features of "volō" in homiletic contexts:

1. Rhetorical Uses:
    - Direct address (Frātrēs cārissimī)
    - Hortatory expressions (with subjunctive: tollat)
    - Parallel constructions (nōn...sed)
    - Scriptural allusions (Quī vult...crucem tollat)
2. Common Patterns:
    - With infinitives of speaking (loquī, praedicāre)
    - In exhortations (Vultis perfectī esse?)
    - With abstract virtues (caritās, vēritās)
    - In spiritual contexts (sanctificāre, salvōs fierī)
3. Word Order Variations:
    - Initial position for emphasis (Volumus omnēs...)
    - After subject for statement (Deus nōn vult...)
    - Final position in complex phrases
    - With separated infinitive phrases
4. Specific Homiletic Features:
    - Use with theological terms
    - In pastoral contexts
    - With ecclesiastical vocabulary
    - In liturgical phrases
5. Grammatical Constructions:
    - With complementary infinitives
    - In purpose clauses
    - With indirect statements
    - In conditional sentences
6. Tense Usage:
    - Present for timeless truths
    - Imperfect for narrative
    - Perfect for personal testimony
    - Future implications in context
7. Special Christian Latin Features:
    - Technical theological terms

- Biblical quotation patterns
- Ecclesiastical idioms
- Liturgical formulas

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Lesson 65 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 65: etiam (also, even)

Part A (Interleaved English and Latin Text)

65.1 **Etiam** *also* **pater** *father* **meus** *my* **ad** *to* **ecclesiam** *church* **venit** *comes*

65.2 **Frāter** *brother* **etiam** *even* **in** *in* **perīculō** *danger* **fortis** *brave* **est** *is*

65.3 **In** *in* **caelō** *heaven* **etiam** *also* **angelī** *angels* **Deum** *God* **laudant** *praise*

65.4 **Magister** *teacher* **etiam** *also* **discipulōs** *pupils* **sapientiam** *wisdom* **docet** *teaches*

65.5 **Sacerdōs** *priest* **etiam** *even* **pauperēs** *poor* **amat** *loves*

65.6 **Monachī** *monks* **etiam** *also* **noctū** *at night* **ōrant** *pray*

65.7 **Etiam** *even* **peccātor** *sinner* **veniam** *forgiveness* **petere** *to seek* **potest** *is able*

65.8 **Pāpa** *pope* **etiam** *also* **simplicitātem** *simplicity* **laudat** *praises*

65.9 **Deus** *God* **etiam** *even* **inimīcōs** *enemies* **dīligit** *loves*

65.10 **Episcopus** *bishop* **etiam** *also* **aegrotōs** *sick* **vīsitat** *visits*

65.11 **Etiam** *also* **puerī** *boys* **psalmōs** *psalms* **cantant** *sing*

65.12 **Mārtyr** *martyr* **etiam** *even* **in** *in* **dolōre** *pain* **crēdit** *believes*

65.13 **Sanctī** *saints* **etiam** *also* **nōs** *us* **adiuvant** *help*

65.14 **Etiam** *even* **vetulae** *old women* **templum** *temple* **visitant** *visit*

65.15 **Christus** *Christ* **etiam** *even* **mortuōs** *dead* **resuscitat** *raises*

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Part B (Complete Natural Sentences)

65.1 Etiam pater meus ad ecclesiam venit. *My father also comes to church.*

65.2 Frāter etiam in perīculō fortis est. *Brother is brave even in danger.*

65.3 In caelō etiam angelī Deum laudant. *In heaven the angels also praise God.*

65.4 Magister etiam discipulōs sapientiam docet. *The teacher also teaches wisdom to the pupils.*

65.5 Sacerdōs etiam pauperēs amat. *The priest loves even the poor.*

65.6 Monachī etiam noctū ōrant. *The monks pray even at night.*

65.7 Etiam peccātor veniam petere potest. *Even a sinner can seek forgiveness.*

65.8 Pāpa etiam simplicitātem laudat. *The pope also praises simplicity.*

65.9 Deus etiam inimīcōs dīligit. *God loves even enemies.*

65.10 Episcopus etiam aegrotōs vīsitat. *The bishop also visits the sick.*

65.11 Etiam puerī psalmōs cantant. *Even boys sing psalms.*

65.12 Mārtyr etiam in dolōre crēdit. *The martyr believes even in pain.*

65.13 Sanctī etiam nōs adiuvant. *The saints also help us.*

65.14 Etiam vetulae templum visitant. *Even old women visit the temple.*

65.15 Christus etiam mortuōs resuscitat. *Christ raises even the dead.*

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Part C (Latin Text Only)

65.1 Etiam pater meus ad ecclesiam venit.

65.2 Frāter etiam in perīculō fortis est.

65.3 In caelō etiam angelī Deum laudant.

65.4 Magister etiam discipulōs sapientiam docet.

65.5 Sacerdōs etiam pauperēs amat.

65.6 Monachī etiam noctū ōrant.

65.7 Etiam peccātor veniam petere potest.

65.8 Pāpa etiam simplicitātem laudat.

65.9 Deus etiam inimīcōs dīligit.

65.10 Episcopus etiam aegrotōs vīsitat.

65.11 Etiam puerī psalmōs cantant.

65.12 Mārtyr etiam in dolōre crēdit.

65.13 Sanctī etiam nōs adiuvant.

65.14 Etiam vetulae templum visitant.

65.15 Christus etiam mortuōs resuscitat.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "etiam" involves several key points:

1. Basic Function:

- Acts as an adverb
- Means "also" or "even"
- Does not change form
- Can modify entire clauses or specific words

2. Position in Sentence:
    - Usually placed before the word it modifies
    - Can appear at start of clause for emphasis
    - Sometimes follows the modified word
    - Flexible placement for different emphasis
3. Common Uses:
    - Adding information (meaning "also")
    - Emphasizing extremes (meaning "even")
    - Strengthening statements
    - Creating climax in series
4. Differences from English:
    - More flexible placement than English "also"
    - Can combine meanings of "even" and "also"
    - Often untranslatable directly
    - Context determines exact meaning

Part E (Cultural Context)

For English speakers, understanding "etiam" requires cultural context:

1. Religious Usage:
    - Common in Christian texts
    - Used for inclusive statements
    - Important in theological arguments
    - Emphasizes universal truths
2. Literary Context:
    - Frequent in sermons
    - Used in prayers
    - Important in biblical translations
    - Common in church documents
3. Historical Development:
    - Classical to Christian transition
    - Medieval Latin usage
    - Church Latin traditions
    - Modern ecclesiastical use
4. Modern Relevance:
    - Still used in Church Latin
    - Found in modern prayers
    - Used in papal documents
    - Important in theological works

Part F (Literary Citation)

From Augustine's "Confessions" (Book X, Chapter 29):

Part F-A (Interleaved Text)

Sērō *late* **tē** *you* **amāvī,** *I loved,* **pulchritūdō** *beauty* **tam** *so* **antīqua** *ancient* **et** *and* **tam** *so* **nova,** *new,* **sērō** *late* **tē** *you* **amāvī!** *I loved!* **Et** *and* **ecce** *behold* **intus** *within* **erās** *you were* **et** *and* **ego** *I* **forīs,** *outside,* **et** *and* **ibi** *there* **tē** *you* **quaerēbam;** *I was seeking;* **et** *and* **etiam** *even* **in** *into* **ista** *these* **formōsa,** *beautiful things,* **quae** *which* **fēcistī,** *you made,* **dēfōrmis** *deformed* **irruēbam** *I was rushing.*

Part F-B (Complete Translation)

"Sērō tē amāvī, pulchritūdō tam antīqua et tam nova, sērō tē amāvī! Et ecce intus erās et ego forīs, et ibi tē quaerēbam; et etiam in ista formōsa, quae fēcistī, dēfōrmis irruēbam."

Late have I loved you, beauty so ancient and so new, late have I loved you! And behold, you were within and I was outside, and there I sought you; and even into these beautiful things which you made, I in my deformity was rushing.

Part F-C (Literary Analysis)

Augustine uses "etiam" to emphasize his spiritual blindness - that he sought God even in created things while missing God's presence within. The word placement emphasizes the extent of his misdirected search.

Part F-D (Grammatical Notes)

- "etiam" modifies entire following phrase
- Complex sentence structure with multiple clauses
- Repetition for emphasis
- Use of present and imperfect tenses
- Careful word placement for rhetorical effect

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Genre Section: Prayer

Part A (Interleaved Text)

65.16 **Deus** *God* **meus** *my* **etiam** *even* **nunc** *now* **miserere** *have mercy* **meī** *on me*

65.17 **Etiam** *even* **in** *in* **tenebrīs** *darkness* **tēcum** *with you* **ambulō** *I walk*

65.18 **Sancta** *holy* **Virgo** *Virgin* **etiam** *also* **prō** *for* **nōbīs** *us* **ōrat** *prays*

65.19 **Angele** *angel* **Deī** *of God* **etiam** *also* **mē** *me* **custōdī** *guard*

65.20 **Etiam** *even* **in** *in* **morte** *death* **spērō** *I hope* **in** *in* **tē** *you*

65.21 **Dōmine** *Lord* **etiam** *also* **peccāta** *sins* **nostra** *our* **dēle** *destroy*

65.22 **Christus** *Christ* **etiam** *even* **hodiē** *today* **nōs** *us* **salvat** *saves*

65.23 **Etiam** *even* **in** *in* **tribulātiōne** *tribulation* **laudāmus** *we praise* **tē** *you*

65.24 **Spīritus** *Spirit* **Sanctus** *Holy* **etiam** *also* **nōs** *us* **docet** *teaches*

65.25 **Etiam** *even* **minimī** *least* **fidēlēs** *faithful* **grātiam** *grace* **accipient** *will receive*

65.26 **Maria** *Mary* **etiam** *also* **nōs** *us* **ad** *to* **Chrīstum** *Christ* **dūcit** *leads*

65.27 **Etiam** *even* **in** *in* **valle** *valley* **umbrae** *of shadow* **tū** *you* **mēcum** *with me* **es** *are*

65.28 **Crūx** *cross* **tua** *your* **etiam** *also* **nōs** *us* **redimit** *redeems*

65.29 **Etiam** *even* **in** *in* **exsiliō** *exile* **tē** *you* **laudāmus** *we praise*

65.30 **Ecclesia** *church* **tua** *your* **etiam** *also* **nōs** *us* **sanctificat** *sanctifies*

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Part B (Complete Natural Sentences)

65.16 Deus meus etiam nunc miserere meī. *My God, have mercy on me even now.*

65.17 Etiam in tenebrīs tēcum ambulō. *Even in darkness I walk with you.*

65.18 Sancta Virgo etiam prō nōbīs ōrat. *The Holy Virgin also prays for us.*

65.19 Angele Deī etiam mē custōdī. *Angel of God, guard me also.*

65.20 Etiam in morte spērō in tē. *Even in death I hope in you.*

65.21 Dōmine etiam peccāta nostra dēle. *Lord, destroy also our sins.*

65.22 Christus etiam hodiē nōs salvat. *Christ saves us even today.*

65.23 Etiam in tribulātiōne laudāmus tē. *Even in tribulation we praise you.*

65.24 Spīritus Sanctus etiam nōs docet. *The Holy Spirit also teaches us.*

65.25 Etiam minimī fidēlēs grātiam accipient. *Even the least faithful will receive grace.*

65.26 Maria etiam nōs ad Chrīstum dūcit. *Mary also leads us to Christ.*

65.27 Etiam in valle umbrae tū mēcum es. *Even in the valley of shadow you are with me.*

65.28 Crūx tua etiam nōs redimit. *Your cross also redeems us.*

65.29 Etiam in exsiliō tē laudāmus. *Even in exile we praise you.*

65.30 Ecclesia tua etiam nōs sanctificat. *Your church also sanctifies us.*

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Part C (Latin Text Only)

65.16 Deus meus etiam nunc miserere meī.

65.17 Etiam in tenebrīs tēcum ambulō.

65.18 Sancta Virgo etiam prō nōbīs ōrat.

65.19 Angele Deī etiam mē custōdī.

65.20 Etiam in morte spērō in tē.

65.21 Dōmine etiam peccāta nostra dēle.

65.22 Christus etiam hodiē nōs salvat.

65.23 Etiam in tribulātiōne laudāmus tē.

65.24 Spīritus Sanctus etiam nōs docet.

65.25 Etiam minimī fidēlēs grātiam accipient.

65.26 Maria etiam nōs ad Chrīstum dūcit.

65.27 Etiam in valle umbrae tū mēcum es.

65.28 Crūx tua etiam nōs redimit.

65.29 Etiam in exsiliō tē laudāmus.

65.30 Ecclesia tua etiam nōs sanctificat.

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Part D (Grammar Explanation)

The Prayer genre section demonstrates several important grammatical features:

1. Vocative Case:
    - Used for direct address
    - Examples: "Deus meus," "Angele Deī," "Dōmine"
    - Often paired with imperatives
2. Imperative Mood:
    - Used for requests/commands
    - Examples: "miserere," "custōdī," "dēle"
    - Common in prayer language
3. Position of "etiam":
    - Before phrases in emphatic position
    - With prepositional phrases
    - Modifying entire clauses
    - Before verbs for emphasis
4. Special Prayer Constructions:
    - First person plural for communal prayer
    - Present tense for timeless truths
    - Future tense for promises
    - Ablative of place/circumstance

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Lesson 66 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 66: bonus -a -um (good)

Part A (Interleaved English and Latin Text)

66.1 **Bonus** *good* **puer** *boy* **librum** *book* **legit** *reads*

66.2 **Magister** *teacher* **bonōs** *good* **discipulōs** *pupils* **laudat** *praises*

66.3 **Bonae** *good* **litterae** *letters* **mentem** *mind* **ornant** *adorn*

66.4 **In** *in* **bonā** *good* **terrā** *land* **frūmentum** *grain* **crescit** *grows*

66.5 **Bonārum** *of good* **rērum** *things* **memoriam** *memory* **habēmus** *we have*

66.6 **Bonīs** *to good* **hominibus** *men* **deus** *god* **favēt** *favors*

66.7 **Bonō** *for good* **virō** *man* **grātiās** *thanks* **agimus** *we give*

66.8 **Sacerdōs** *priest* **bonōrum** *of good* **operum** *works* **exempla** *examples* **dat** *gives*

66.9 **Per** *through* **bonōs** *good* **amīcōs** *friends* **vēritātem** *truth* **discimus** *we learn*

66.10 **Ad** *to* **bonum** *good* **fīnem** *end* **omnēs** *all* **tendimus** *we strive*

66.11 **Bonī** *good* **virī** *men* **ecclesiam** *church* **aedificant** *build*

66.12 **Cum** *with* **bonā** *good* **spē** *hope* **labōrāmus** *we work*

66.13 **Dē** *about* **bonīs** *good* **mōribus** *customs* **loquimur** *we speak*

66.14 **Sine** *without* **bonō** *good* **cōnsiliō** *advice* **nihil** *nothing* **facimus** *we do*

66.15 **Bonae** *good* **vitae** *of life* **praemia** *rewards* **magna** *great* **sunt** *are*

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Part B (Complete Natural Sentences)

66.1 Bonus puer librum legit. *The good boy reads the book.*

66.2 Magister bonōs discipulōs laudat. *The teacher praises the good pupils.*

66.3 Mentem bonae litterae ornant. *Good letters adorn the mind.*

66.4 Frūmentum in bonā terrā crescit. *Grain grows in good soil.*

66.5 Bonārum rērum memoriam habēmus. *We have a memory of good things.*

66.6 Bonīs hominibus deus favēt. *God favors good men.*

66.7 Virō bonō grātiās agimus. *We give thanks to the good man.*

66.8 Exempla bonōrum operum sacerdōs dat. *The priest gives examples of good works.*

66.9 Vēritātem per bonōs amīcōs discimus. *We learn truth through good friends.*

66.10 Ad bonum fīnem omnēs tendimus. *We all strive toward a good end.*

66.11 Ecclesiam bonī virī aedificant. *Good men build the church.*

66.12 Cum bonā spē labōrāmus. *We work with good hope.*

66.13 Dē bonīs mōribus loquimur. *We speak about good customs.*

66.14 Sine bonō cōnsiliō nihil facimus. *We do nothing without good advice.*

66.15 Magna sunt bonae vitae praemia. *Great are the rewards of a good life.*

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Part C (Latin Text Only)

66.1 Bonus puer librum legit.

66.2 Magister bonōs discipulōs laudat.

66.3 Mentem bonae litterae ornant.

66.4 Frūmentum in bonā terrā crescit.

66.5 Bonārum rērum memoriam habēmus.

66.6 Bonīs hominibus deus favēt.

66.7 Virō bonō grātiās agimus.

66.8 Exempla bonōrum operum sacerdōs dat.

66.9 Vēritātem per bonōs amīcōs discimus.

66.10 Ad bonum fīnem omnēs tendimus.

66.11 Ecclesiam bonī virī aedificant.

66.12 Cum bonā spē labōrāmus.

66.13 Dē bonīs mōribus loquimur.

66.14 Sine bonō cōnsiliō nihil facimus.

66.15 Magna sunt bonae vitae praemia.

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Part D (Grammar Explanation)

For English speakers learning Latin, the adjective "bonus -a -um" presents several important features:

1. Forms:
    - Follows regular 1st/2nd declension adjective patterns
    - Masculine: bonus, bonī, bonō, bonum, bonō
    - Feminine: bona, bonae, bonae, bonam, bonā

    - Neuter: bonum, bonī, bonō, bonum, bonō
2. Agreement:
    - Must match its noun in gender, number, and case
    - Examples: bonus puer (masc.), bona terra (fem.), bonum consilium (neut.)
3. Position:
    - Can come before or after its noun
    - Often before for emphasis
    - Position can affect meaning slightly
4. Common Uses:
    - As attributive adjective: "bonus vir" (good man)
    - As predicate adjective: "vir bonus est" (the man is good)
    - In substantive use: "bonī" (good people)

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Part E (Cultural Context)

For English speakers, understanding how "bonus" was used in medieval Christian Latin requires cultural context:

1. Religious Usage:
    - Often had moral implications
    - Connected to divine goodness
    - Used in describing virtuous behavior
    - Important in theological texts
2. Social Context:
    - Indicated both moral and practical good
    - Used in describing ideal Christian behavior
    - Important in monastic writings
    - Part of ethical vocabulary
3. Literary Tradition:
    - Common in Christian texts
    - Used in moral instruction
    - Found in prayers and hymns
    - Part of sermon vocabulary
4. Modern Relevance:
    - Source of English "bonus"
    - Used in church Latin today
    - Important in theological studies
    - Part of Christian ethical vocabulary

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and highly praiseworthy: great is your power and of your wisdom there is no measure. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses repetition of "magnus" and parallel structure to emphasize divine greatness. The passage shows typical Christian Latin style with:

- Direct address to God
- Biblical echoes
- Balanced phrases
- Emphasis on divine attributes

Part F-D (Grammatical Notes)

- "magnus" and "laudābilis" are predicate adjectives
- "valdē" intensifies "laudābilis"
- "sapientiae tuae" is genitive of possession
- "creātūrae tuae" is partitive genitive

Genre Section: Christian Homily

Part A (Interleaved Text)

66.16 **Bonī** *good* **frātrēs** *brothers* **et** *and* **sorōrēs** *sisters* **in** *in* **Chrīstō** *Christ* **hodiē** *today* **convenimus** *we gather*

66.17 **Ad** *to* **bonōrum** *of good* **operum** *works* **exercitium** *practice* **vōs** *you* **vocō** *I call*

66.18 **Per** *through* **bonam** *good* **fīdem** *faith* **salūtem** *salvation* **accipimus** *we receive*

66.19 **Bonae** *good* **spēī** *of hope* **lūmen** *light* **in** *in* **cordibus** *hearts* **nostrīs** *our* **lūcet** *shines*

66.20 **Deus** *God* **bonīs** *to good* **discipulīs** *disciples* **grātiam** *grace* **dat** *gives*

66.21 **Bonōrum** *of good* **exemplōrum** *examples* **vīta** *life* **Chrīstī** *of Christ* **plēna** *full* **est** *is*

66.22 **In** *in* **bonā** *good* **doctrinā** *teaching* **vēritātem** *truth* **invenīmus** *we find*

66.23 **Bonae** *good* **voluntātis** *of will* **hominēs** *men* **deus** *God* **benedīcit** *blesses*

66.24 **Ad** *to* **bonum** *good* **certāmen** *fight* **fidēī** *of faith* **vōs** *you* **incitō** *I urge*

66.25 **Bonī** *good* **pastōris** *shepherd's* **vōcem** *voice* **ovēs** *sheep* **audiunt** *hear*

66.26 **Per** *through* **bonōs** *good* **mōrēs** *customs* **ad** *to* **caelum** *heaven* **ascendimus** *we ascend*

66.27 **Bonae** *good* **vītae** *of life* **fructūs** *fruits* **in** *in* **aeternum** *forever* **manent** *remain*

66.28 **Cum** *with* **bonīs** *good* **frātribus** *brothers* **orāmus** *we pray* **et** *and* **cantāmus** *sing*

66.29 **In** *in* **bonō** *good* **templō** *temple* **deī** *of God* **pācem** *peace* **invenīmus** *we find*

66.30 **Bonae** *good* **caritātis** *of charity* **opera** *works* **ecclesiam** *church* **aedificant** *build up*

Part B (Complete Natural Sentences)

66.16 Bonī frātrēs et sorōrēs in Chrīstō hodiē convenimus. *Good brothers and sisters, we gather today in Christ.*

66.17 Ad bonōrum operum exercitium vōs vocō. *I call you to the practice of good works.*

66.18 Salūtem per bonam fīdem accipimus. *We receive salvation through good faith.*

66.19 Bonae spēī lūmen in cordibus nostrīs lūcet. *The light of good hope shines in our hearts.*

66.20 Grātiam bonīs discipulīs deus dat. *God gives grace to good disciples.*

66.21 Vīta Chrīstī bonōrum exemplōrum plēna est. *The life of Christ is full of good examples.*

66.22 Vēritātem in bonā doctrinā invenīmus. *We find truth in good teaching.*

66.23 Bonae voluntātis hominēs deus benedīcit. *God blesses people of good will.*

66.24 Ad bonum certāmen fidēī vōs incitō. *I urge you to the good fight of faith.*

66.25 Bonī pastōris vōcem ovēs audiunt. *The sheep hear the voice of the good shepherd.*

66.26 Per bonōs mōrēs ad caelum ascendimus. *Through good customs we ascend to heaven.*

66.27 Bonae vītae fructūs in aeternum manent. The fruits of a good life remain forever.

66.28 Cum bonīs frātribus orāmus et cantāmus. *We pray and sing with good brothers.*

66.29 In bonō templō deī pācem invenīmus. *In the good temple of God we find peace.*

66.30 Bonae caritātis opera ecclesiam aedificant. *Works of good charity build up the church.*

Part C (Latin Text Only)

66.16 Bonī frātrēs et sorōrēs in Chrīstō hodiē convenimus.

66.17 Ad bonōrum operum exercitium vōs vocō.

66.18 Salūtem per bonam fīdem accipimus.

66.19 Bonae spēī lūmen in cordibus nostrīs lūcet.

66.20 Grātiam bonīs discipulīs deus dat.

66.21 Vīta Chrīstī bonōrum exemplōrum plēna est.

66.22 Vēritātem in bonā doctrinā invenīmus.

66.23 Bonae voluntātis hominēs deus benedīcit.

66.24 Ad bonum certāmen fidēī vōs incitō.

66.25 Bonī pastōris vōcem ovēs audiunt.

66.26 Per bonōs mōrēs ad caelum ascendimus.

66.27 Bonae vītae fructūs in aeternum manent.

66.28 Cum bonīs frātribus orāmus et cantāmus.

66.29 In bonō templō deī pācem invenīmus.

66.30 Bonae caritātis opera ecclesiam aedificant.

Part D (Grammar Explanation)

In Christian homiletic contexts, "bonus" shows several special features:

1. Religious Collocations:
    - With spiritual nouns: bona fides (good faith)
    - With virtues: bona caritas (good charity)
    - With religious roles: bonus pastor (good shepherd)
2. Syntactic Patterns:
    - Attributive use common in formal address: "bonī frātrēs"
    - Genitive constructions frequent: "bonae voluntātis"
    - With prepositions in spiritual phrases: "in bonō templō"
3. Special Uses:
    - In set phrases from Scripture
    - In liturgical formulas
    - In pastoral exhortations
4. Word Order:
    - Often initial for emphasis in exhortations
    - Following noun in traditional phrases
    - Flexible placement for rhetorical effect

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Lesson 67 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 67: agō, agere, ēgī, āctum (to do, drive, act)

Part A (Interleaved English and Latin Text)

67.1 **Pastor** *shepherd* **ovēs** *sheep* **in** *into* **prātum** *meadow* **agit** *drives*

67.2 **Quid** *what* **nunc** *now* **agis** *are you doing* **amīce** *friend*

67.3 **Grātiās** *thanks* **tibi** *to you* **agō** *I give* **pater** *father*

67.4 **Puer** *boy* **equum** *horse* **per** *through* **silvam** *forest* **ēgit** *drove*

67.5 **Cōnsilium** *plan* **sapiēns** *wise* **dē** *about* **bellō** *war* **agitur** *is being discussed*

67.6 **Multī** *many* **virī** *men* **rēs** *things* **magnās** *great* **ēgērunt** *have done*

67.7 **Mīles** *soldier* **custōdiam** *guard duty* **ante** *before* **portam** *gate* **agit** *performs*

67.8 **Quid** *what* **in** *in* **urbe** *city* **hodiē** *today* **āctum** *done* **est** *has been*

67.9 **Senex** *old man* **vītam** *life* **quiētam** *quiet* **agēbat** *was leading*

67.10 **Semper** *always* **grātiās** *thanks* **deō** *to god* **agere** *to give* **dēbēmus** *we ought*

67.11 **Rēx** *king* **exercitum** *army* **contrā** *against* **hostēs** *enemies* **ēgit** *led*

67.12 **Monachī** *monks* **vītam** *life* **sānctam** *holy* **in** *in* **monastēriō** *monastery* **agunt** *lead*

67.13 **Magister** *teacher* **discipulōs** *pupils* **ad** *to* **sapientiam** *wisdom* **agit** *leads*

67.14 **Quid** *what* **ibi** *there* **āctum** *done* **sit** *may be* **nescimus** *we do not know*

67.15 **Sacerdōs** *priest* **prō** *for* **populō** *people* **grātiās** *thanks* **agēbat** *was giving*

Part B (Complete Natural Sentences)

67.1 In prātum pastor ovēs agit. *The shepherd drives the sheep into the meadow.*

67.2 Quid nunc agis, amīce? *What are you doing now, friend?*

67.3 Grātiās tibi agō, pater. *I thank you, father.*

67.4 Per silvam puer equum ēgit. *The boy drove the horse through the forest.*

67.5 Dē bellō cōnsilium sapiēns agitur. *A wise plan concerning war is being discussed.*

67.6 Rēs magnās multī virī ēgērunt. *Many men have done great things.*

67.7 Ante portam mīles custōdiam agit. *The soldier performs guard duty before the gate.*

67.8 Quid hodiē in urbe āctum est? *What has been done in the city today?*

67.9 Vītam quiētam senex agēbat. *The old man was leading a quiet life.*

67.10 Grātiās deō semper agere dēbēmus. *We ought always to give thanks to God.*

67.11 Contrā hostēs rēx exercitum ēgit. *The king led the army against the enemies.*

67.12 In monastēriō monachī vītam sānctam agunt. *The monks lead a holy life in the monastery.*

67.13 Ad sapientiam magister discipulōs agit. *The teacher leads the pupils to wisdom.*

67.14 Quid ibi āctum sit nescimus. *We do not know what may have been done there.*

67.15 Prō populō sacerdōs grātiās agēbat. *The priest was giving thanks for the people.*

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Part C (Latin Text Only)

67.1 In prātum pastor ovēs agit.

67.2 Quid nunc agis, amīce?

67.3 Grātiās tibi agō, pater.

67.4 Per silvam puer equum ēgit.

67.5 Dē bellō cōnsilium sapiēns agitur.

67.6 Rēs magnās multī virī ēgērunt.

67.7 Ante portam mīles custōdiam agit.

67.8 Quid hodiē in urbe āctum est?

67.9 Vītam quiētam senex agēbat.

67.10 Grātiās deō semper agere dēbēmus.

67.11 Contrā hostēs rēx exercitum ēgit.

67.12 In monastēriō monachī vītam sānctam agunt.

67.13 Ad sapientiam magister discipulōs agit.

67.14 Quid ibi āctum sit nescimus.

67.15 Prō populō sacerdōs grātiās agēbat.

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Part D (Grammar Explanation)

For English speakers learning Latin, the verb "agō" presents several important features:

1. Principal Parts:
    - Present: agō
    - Infinitive: agere
    - Perfect: ēgī
    - Supine: āctum
2. Conjugation:
    - Third conjugation verb (-ere)
    - Regular endings but stem changes in perfect
    - Personal endings follow standard patterns
3. Common Uses: a) Physical movement:
    - "Drive" (animals, vehicles)
    - "Lead" (people, armies)

   b) Abstract actions:
    - "Do, perform" (duties, actions)
    - "Conduct" (business, affairs)

- "Lead" (life, existence)

c) Fixed expressions:

- "grātiās agere" = to give thanks
- "vītam agere" = to lead/spend life
- "custōdiam agere" = to keep watch

4. Voice:
    - Active: agō (I drive/do)
    - Passive: agor (I am driven/done)
    - Deponent-like uses in some phrases
5. Special Constructions:
    - With accusative of thing/person moved
    - With directional prepositions (in, ad, per)
    - In impersonal passive (agitur)

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Part E (Cultural Context)

For English speakers, understanding "agō" requires cultural context:

1. Agricultural Setting:
    - Driving livestock was central to Roman life
    - Shepherds and farmers used term daily
    - Connected to seasonal movements of flocks
2. Military Usage:
    - Leading troops (exercitum agere)
    - Moving supplies and equipment
    - Strategic maneuvers described with agō
3. Religious Context:
    - "Grātiās agere" crucial in Christian worship
    - Ritual actions described with agō
    - Monastic life often described with vītam agere
4. Legal Language:
    - Court proceedings (causam agere)
    - Public business (rēs pūblicās agere)
    - Official duties (officium agere)

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es** *you are,* **domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.**

number. **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and highly praiseworthy: great is your power and of your wisdom there is no measure. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses parallelism and repetition to emphasize divine greatness. The passage moves from God's attributes to humanity's response.

Part F-D (Grammatical Notes)

- Opening with predicate adjective "magnus"
- Use of vocative "domine"
- Abstract noun "sapientiae" in genitive
- Infinitive "laudāre" as object of "vult"
- Appositional phrase "aliqua portiō"

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Genre Section: Christian Homily

Part A (Interleaved Text)

67.16 **Sacerdōs** *priest* **populum** *people* **ad** *to* **paenitentiam** *repentance* **agit** *leads*

67.17 **Grātiās** *thanks* **magnās** *great* **deō** *to God* **prō** *for* **salūte** *salvation* **agimus** *we give*

67.18 **Vītam** *life* **iūstam** *righteous* **et** *and* **sānctam** *holy* **agere** *to lead* **dēbēmus** *we ought*

67.19 **Christus** *Christ* **ipse** *himself* **ovēs** *sheep* **suās** *his* **ad** *to* **caelum** *heaven* **agit** *leads*

67.20 **Bene** *well* **dē** *about* **caritāte** *charity* **agitur** *it is discussed* **in** *in* **homiliā** *homily*

67.21 **Episcopus** *bishop* **rem** *matter* **dīvīnam** *divine* **cum** *with* **populō** *people* **agēbat** *was conducting*

67.22 **Frātrēs** *brothers* **grātiās** *thanks* **prō** *for* **misericordiā** *mercy* **agunt** *give*

67.23 **Ad** *to* **vītam** *life* **aeternam** *eternal* **fidēlēs** *faithful* **ducimur** *we are led*

67.24 **Dē** *about* **mysteriīs** *mysteries* **fidēī** *of faith* **nunc** *now* **agitur** *it is discussed*

67.25 **Paenitentiam** *repentance* **sincēram** *sincere* **agere** *to do* **volumus** *we wish*

67.26 **Ecclesia** *church* **prō** *for* **peccātōribus** *sinners* **ōrātiōnēs** *prayers* **agit** *performs*

67.27 **Grātiās** *thanks* **prō** *for* **dōnīs** *gifts* **spirituālibus** *spiritual* **agimus** *we give*

67.28 **Contrā** *against* **tenēbrās** *darkness* **peccātī** *of sin* **pūgnam** *battle* **agimus** *we wage*

67.29 **Ad** *to* **altāre** *altar* **sacerdōs** *priest* **sacrificium** *sacrifice* **agit** *performs*

67.30 **Vītam** *life* **novam** *new* **in** *in* **Chrīstō** *Christ* **agere** *to lead* **incipimus** *we begin*

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Part B (Complete Natural Sentences)

67.16 Ad paenitentiam sacerdōs populum agit. *The priest leads the people to repentance.*

67.17 Prō salūte grātiās magnās deō agimus. *We give great thanks to God for salvation.*

67.18 Vītam iūstam et sānctam agere dēbēmus. *We ought to lead a righteous and holy life.*

67.19 Ovēs suās Christus ipse ad caelum agit. *Christ himself leads his sheep to heaven.*

67.20 In homiliā dē caritāte bene agitur. *Charity is well discussed in the homily.*

67.21 Rem dīvīnam episcopus cum populō agēbat. *The bishop was conducting the divine service with the people.*

67.22 Prō misericordiā frātrēs grātiās agunt. *The brothers give thanks for mercy.*

67.23 Ad vītam aeternam fidēlēs ducimur. *We faithful are led to eternal life.*

67.24 Dē mysteriīs fidēī nunc agitur. *The mysteries of faith are now being discussed.*

67.25 Paenitentiam sincēram agere volumus. *We wish to perform sincere repentance.*

67.26 Prō peccātōribus ecclesia ōrātiōnēs agit. *The church performs prayers for sinners.*

67.27 Prō dōnīs spirituālibus grātiās agimus. *We give thanks for spiritual gifts.*

67.28 Contrā tenēbrās peccātī pūgnam agimus. *We wage battle against the darkness of sin.*

67.29 Sacrificium sacerdōs ad altāre agit. *The priest performs the sacrifice at the altar.*

67.30 In Chrīstō vītam novam agere incipimus. *We begin to lead a new life in Christ.*

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Part C (Latin Text Only)

67.16 Ad paenitentiam sacerdōs populum agit.

67.17 Prō salūte grātiās magnās deō agimus.

67.18 Vītam iūstam et sānctam agere dēbēmus.

67.19 Ovēs suās Christus ipse ad caelum agit.

67.20 In homiliā dē caritāte bene agitur.

67.21 Rem dīvīnam episcopus cum populō agēbat.

67.22 Prō misericordiā frātrēs grātiās agunt.

67.23 Ad vītam aeternam fidēlēs ducimur.

67.24 Dē mysteriīs fidēī nunc agitur.

67.25 Paenitentiam sincēram agere volumus.

67.26 Prō peccātōribus ecclesia ōrātiōnēs agit.

67.27 Prō dōnīs spirituālibus grātiās agimus.

67.28 Contrā tenēbrās peccātī pūgnam agimus.

67.29 Sacrificium sacerdōs ad altāre agit.

67.30 In Chrīstō vītam novam agere incipimus.

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Part D (Grammar Explanation)

In Christian homiletic contexts, "agō" develops specialized meanings and constructions:

1. Religious Actions:
    - Performing rituals (sacrificium agere)
    - Conducting services (rem dīvīnam agere)
    - Offering prayers (ōrātiōnēs agere)
2. Spiritual Leadership:
    - Leading to repentance (ad paenitentiam agere)
    - Guiding the faithful (fidēlēs agere)
    - Spiritual direction (ad caelum agere)
3. Common Religious Phrases:
    - grātiās agere (giving thanks)
    - paenitentiam agere (doing penance)
    - vītam sānctam agere (leading a holy life)
4. Special Constructions:
    - With spiritual objectives (ad + accusative)
    - In passive voice for church discussions (agitur)
    - With abstract religious concepts as objects
5. Word Order Patterns:
    - Object-Subject-Verb for emphasis
    - Prepositional phrases often initial
    - Modifiers carefully placed for rhetorical effect

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Lesson 68 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 68: terra -ae f. (land, earth, ground)

Part A (Interleaved English and Latin Text)

68.1 **Nova** *new* **terra** *land* **pulchra** *beautiful* **est** *is*

68.2 **In** *in* **terrā** *land* **nostrā** *our* **pāx** *peace* **regnat** *reigns*

68.3 **Ad** *to* **terram** *land* **novam** *new* **vēnimus** *we came*

68.4 **Deus** *God* **terram** *earth* **et** *and* **caelum** *heaven* **crēāvit** *created*

68.5 **Ex** *from* **terrā** *earth* **herbae** *plants* **crēscunt** *grow*

68.6 **Magnam** *great* **terram** *land* **habeō** *I have*

68.7 **Super** *upon* **terram** *earth* **ambulāmus** *we walk*

68.8 **Terra** *earth* **multōs** *many* **flōrēs** *flowers* **dat** *gives*

68.9 **Tōta** *whole* **terra** *earth* **plēna** *full* **glōriā** *of glory* **Deī** *of God* **est** *is*

68.10 **Agricola** *farmer* **in** *in* **terrā** *land* **labōrat** *works*

68.11 **Sancta** *holy* **terra** *land* **fidēlēs** *faithful ones* **vocat** *calls*

68.12 **Per** *through* **terram** *land* **sacram** *sacred* **ambulāmus** *we walk*

68.13 **Dē** *about* **terrā** *earth* **cantāmus** *we sing*

68.14 **Terra** *earth* **nōbīs** *to us* **cibum** *food* **praebet** *provides*

68.15 **Ad** *to* **terram** *land* **prōmissam** *promised* **festīnant** *they hurry*

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Part B (Complete Natural Sentences)

68.1 Nova terra pulchra est. *The new land is beautiful.*

68.2 In terrā nostrā pāx regnat. *Peace reigns in our land.*

68.3 Ad terram novam vēnimus. *We came to the new land.*

68.4 Deus terram et caelum crēāvit. *God created earth and heaven.*

68.5 Ex terrā herbae crēscunt. *Plants grow from the earth.*

68.6 Magnam terram habeō. *I have a great land.*

68.7 Super terram ambulāmus. *We walk upon the earth.*

68.8 Terra multōs flōrēs dat. *The earth gives many flowers.*

68.9 Tōta terra plēna glōriā Deī est. *The whole earth is full of God's glory.*

68.10 Agricola in terrā labōrat. *The farmer works in the land.*

68.11 Sancta terra fidēlēs vocat. *The holy land calls the faithful.*

68.12 Per terram sacram ambulāmus. *We walk through the sacred land.*

68.13 Dē terrā cantāmus. *We sing about the earth.*

68.14 Terra nōbīs cibum praebet. *The earth provides food for us.*

68.15 Ad terram prōmissam festīnant. *They hurry to the promised land.*

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Part C (Latin Text Only)

68.1 Nova terra pulchra est.

68.2 In terrā nostrā pāx regnat.

68.3 Ad terram novam vēnimus.

68.4 Deus terram et caelum crēāvit.

68.5 Ex terrā herbae crēscunt.

68.6 Magnam terram habeō.

68.7 Super terram ambulāmus.

68.8 Terra multōs flōrēs dat.

68.9 Tōta terra plēna glōriā Deī est.

68.10 Agricola in terrā labōrat.

68.11 Sancta terra fidēlēs vocat.

68.12 Per terram sacram ambulāmus.

68.13 Dē terrā cantāmus.

68.14 Terra nōbīs cibum praebet.

68.15 Ad terram prōmissam festīnant.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "terra" involves several key points:

1. Basic Forms:
    - Nominative singular: terra
    - Genitive singular: terrae
    - First declension feminine noun
    - Regular -a stem noun

2. Common Uses:
    - Subject (Terra pulchra est)
    - Direct object (Terram videō)
    - With prepositions:
        - in + ablative (in terrā) = in/on the land
        - ad + accusative (ad terram) = to/toward the land
        - super + accusative = upon the land
3. Important Phrases:
    - terra sacra = holy land
    - terra prōmissa = promised land
    - terra nova = new land
    - in terrā = on earth/on land
4. Special Points for English Speakers:
    - No article needed ("terra" can mean "the land" or "a land")
    - Adjectives agree in gender (feminine)
    - Word order more flexible than English

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Part E (Cultural Context)

For English speakers, understanding "terra" requires cultural context:

1. Religious Significance:
    - Central to Creation narrative
    - "Terra Sancta" refers to Holy Land
    - Important in Biblical translations
    - Used in liturgical texts
2. Medieval Usage:
    - Legal term for landed property
    - Important in feudal relationships
    - Used in monastery documents
    - Part of royal titles
3. Agricultural Context:
    - Basic meaning of farmland
    - Connected to farming terms
    - Important in seasonal prayers
    - Used in blessing formulas
4. Modern Relevance:
    - Root of English "terrestrial"
    - Used in scientific terms
    - Part of common phrases
    - Found in church Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (XIII.9):

Part F-A (Interleaved Text)

Terra *earth* **autem** *however* **erat** *was* **invīsibilis** *invisible* **et** *and* **incomposita** *unformed,* **et** *and* **tenebrae** *darkness* **super** *over* **abyssum:** *the deep:* **nisi** *unless* **quia** *because* **nōndum** *not yet* **erat** *was* **lūx** *light* **quae** *which* **illūmināret** *might illuminate* **terram** *the earth.*

Part F-B (Complete Translation)

Terra autem erat invīsibilis et incomposita, et tenebrae super abyssum: nisi quia nōndum erat lūx quae illūmināret terram.

The earth, however, was invisible and unformed, and darkness was over the deep: because there was not yet light which might illuminate the earth.

Part F-C (Literary Analysis)

Augustine uses "terra" here to discuss Creation, following Genesis but adding philosophical interpretation. The passage shows:

- Biblical language
- Philosophical vocabulary
- Complex sentence structure
- Theological interpretation

Part F-D (Grammatical Notes)

- "terra" as subject
- Imperfect tense "erat"
- Relative clause with subjunctive
- Typical Medieval Latin syntax

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Genre Section: Biblical Narrative

Part A (Interleaved Text)

68.16 **Sancta** *holy* **terra** *land* **populum** *people* **Deī** *of God* **exspectat** *awaits*

68.17 **Deus** *God* **terram** *land* **populō** *to people* **suō** *his* **prōmīsit** *promised*

68.18 **Per** *through* **terram** *land* **dēsertam** *desert* **ambulāvērunt** *they walked*

68.19 **Terra** *land* **lacte** *with milk* **et** *and* **melle** *honey* **fluit** *flows*

68.20 **In** *in* **terrā** *land* **aliēnā** *foreign* **diū** *long* **habitāvimus** *we lived*

68.21 **Terra** *earth* **glōriam** *glory* **Dominī** *of Lord* **ostendit** *shows*

68.22 **Ad** *to* **terram** *land* **patrum** *of fathers* **revertimur** *we return*

68.23 **Terra** *land* **bonōs** *good* **frūctūs** *fruits* **dat** *gives*

68.24 **In** *in* **terrā** *land* **sanctā** *holy* **templum** *temple* **stat** *stands*

68.25 **Ex** *from* **terrā** *land* **Aegyptī** *of Egypt* **exīvērunt** *they went out*

68.26 **Super** *upon* **terram** *earth* **benedictam** *blessed* **ambulāmus** *we walk*

68.27 **Terra** *earth* **nova** *new* **et** *and* **caelum** *heaven* **novum** *new* **vēnient** *will come*

68.28 **In** *in* **terrā** *land* **longinquā** *distant* **prophēta** *prophet* **habitat** *dwells*

68.29 **Terra** *earth* **plēna** *full* **misericordiā** *with mercy* **Dominī** *of Lord* **est** *is*

68.30 **Ad** *to* **terram** *land* **vīsiōnis** *of vision* **ascendērunt** *they ascended*

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Part B (Complete Natural Sentences)

68.16 Sancta terra populum Deī exspectat. *The holy land awaits the people of God.*

68.17 Deus terram populō suō prōmīsit. *God promised the land to his people.*

68.18 Per terram dēsertam ambulāvērunt. They walked through the desert land.

68.19 Terra lacte et melle fluit. *The land flows with milk and honey.*

68.20 In terrā aliēnā diū habitāvimus. *We lived long in a foreign land.*

68.21 Terra glōriam Dominī ostendit. *The earth shows the glory of the Lord.*

68.22 Ad terram patrum revertimur. *We return to the land of our fathers.*

68.23 Terra bonōs frūctūs dat. *The land gives good fruits.*

68.24 In terrā sanctā templum stat. *The temple stands in the holy land.*

68.25 Ex terrā Aegyptī exīvērunt. *They went out from the land of Egypt.*

68.26 Super terram benedictam ambulāmus. *We walk upon blessed earth.*

68.27 Terra nova et caelum novum vēnient. *A new earth and a new heaven will come.*

68.28 In terrā longinquā prophēta habitat. *The prophet dwells in a distant land.*

68.29 Terra plēna misericordiā Dominī est. *The earth is full of the Lord's mercy.*

68.30 Ad terram vīsiōnis ascendērunt. *They ascended to the land of vision.*

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Part C (Latin Text Only)

68.16 Sancta terra populum Deī exspectat.

68.17 Deus terram populō suō prōmīsit.

68.18 Per terram dēsertam ambulāvērunt.

68.19 Terra lacte et melle fluit.

68.20 In terrā aliēnā diū habitāvimus.

68.21 Terra glōriam Dominī ostendit.

68.22 Ad terram patrum revertimur.

68.23 Terra bonōs frūctūs dat.

68.24 In terrā sanctā templum stat.

68.25 Ex terrā Aegyptī exīvērunt.

68.26 Super terram benedictam ambulāmus.

68.27 Terra nova et caelum novum vēnient.

68.28 In terrā longinquā prophēta habitat.

68.29 Terra plēna misericordiā Dominī est.

68.30 Ad terram vīsiōnis ascendērunt.

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Part D (Grammar Explanation of Biblical Usage)

For English speakers studying Biblical Latin, understanding the usage of "terra" requires attention to several key patterns:

1. Common Biblical Phrases:
    - terra prōmissa (Promised Land)
    - terra sancta (Holy Land)
    - terra Aegyptī (land of Egypt)
    - terra nova (new earth)
2. Prepositions with terra in Biblical Context:
    - in + ablative (in terrā) = dwelling, location
    - ex + ablative (ex terrā) = source, origin
    - ad + accusative (ad terram) = destination
    - super + accusative = upon, over
    - per + accusative = through
3. Biblical Formulas:
    - terra fluit lacte et melle (standard Biblical phrase)
    - terra plēna + ablative (full of something)
    - terra + genitive (land of...)
4. Grammatical Patterns:
    - Frequent use of terra as subject with divine references
    - Common pairing with caelum
    - Use in prophetic future tense
    - Descriptive adjectives in religious context
5. Word Order in Biblical Latin:
    - More fixed than Classical Latin

- Often follows Hebrew patterns
- Tends to place terra first in phrases
- Genitives often follow their nouns

6. Special Uses:
    - Metaphorical meanings
    - Symbolic references
    - Prophetic contexts
    - Liturgical formulas
7. Important Distinctions:
    - Physical vs. spiritual land
    - Literal vs. allegorical earth
    - Historical vs. prophetic earth
    - Sacred vs. secular space
8. Verbal Associations:
    - Movement verbs (ambulāre, ascendere)
    - Dwelling verbs (habitāre)
    - Divine action verbs (crēāre, benedicere)
    - Prophetic verbs (venīre, exspectāre)

Lesson 69 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 69: pater, patris m. (father)

Part A (Interleaved English and Latin Text)

69.1 **Bonus** *good* **pater** *father* **fīliōs** *sons* **amat** *loves*

69.2 **Nostrī** *our* **patribus** *to fathers* **grātiās** *thanks* **agunt** *give*

69.3 **Ad** *to* **patrem** *father* **meum** *my* **venī** *I came*

69.4 **Haec** *these things* **patris** *of father* **verba** *words* **sunt** *are*

69.5 **Cum** *with* **patre** *father* **ambulō** *I walk*

69.6 **Patrum** *of fathers* **exempla** *examples* **sequimur** *we follow*

69.7 **Patrem** *father* **suum** *his* **puer** *boy* **videt** *sees*

69.8 **Magister** *teacher* **puerum** *boy* **patrī** *to father* **mittit** *sends*

69.9 **Māter** *mother* **cum** *with* **patre** *father* **habitat** *lives*

69.10 **Patris** *of father* **domum** *house* **videō** *I see*

69.11 **Multī** *many* **patrēs** *fathers* **in** *in* **urbe** *city* **sunt** *are*

69.12 **Pater** *father* **noster** *our* **in** *in* **caelō** *heaven* **est** *is*

69.13 **Omnēs** *all* **patrēs** *fathers* **fīliōs** *sons* **docent** *teach*

69.14 **Fīlius** *son* **patrem** *father* **saepe** *often* **iuvat** *helps*

69.15 **Patrī** *to father* **meō** *my* **librōs** *books* **dedī** *I gave*

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Part B (Complete Natural Sentences)

69.1 Bonus pater fīliōs amat. *A good father loves his sons.*

69.2 Nostrī patribus grātiās agunt. *Our people give thanks to the fathers.*

69.3 Ad patrem meum venī. *I came to my father.*

69.4 Haec patris verba sunt. *These are the father's words.*

69.5 Cum patre ambulō. *I walk with father.*

69.6 Patrum exempla sequimur. *We follow the examples of our fathers.*

69.7 Puer patrem suum videt. *The boy sees his father.*

69.8 Magister puerum patrī mittit. *The teacher sends the boy to his father.*

69.9 Māter cum patre habitat. *Mother lives with father.*

69.10 Patris domum videō. *I see father's house.*

69.11 Multī patrēs in urbe sunt. *Many fathers are in the city.*

69.12 Pater noster in caelō est. *Our Father is in heaven.*

69.13 Omnēs patrēs fīliōs docent. *All fathers teach their sons.*

69.14 Fīlius patrem saepe iuvat. *The son often helps his father.*

69.15 Patrī meō librōs dedī. *I gave books to my father.*

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Part C (Latin Text Only)

69.1 Bonus pater fīliōs amat.

69.2 Nostrī patribus grātiās agunt.

69.3 Ad patrem meum venī.

69.4 Haec patris verba sunt.

69.5 Cum patre ambulō.

69.6 Patrum exempla sequimur.

69.7 Puer patrem suum videt.

69.8 Magister puerum patrī mittit.

69.9 Māter cum patre habitat.

69.10 Patris domum videō.

69.11 Multī patrēs in urbe sunt.

69.12 Pater noster in caelō est.

69.13 Omnēs patrēs fīliōs docent.

69.14 Fīlius patrem saepe iuvat.

69.15 Patrī meō librōs dedī.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "pater" requires attention to several key points:

1. Declension Pattern:
    - 3rd declension masculine noun
    - Stem changes from pater to patr- in oblique cases
    - Regular endings except nominative singular
2. Forms: Singular:
    - Nominative: pater
    - Genitive: patris
    - Dative: patrī
    - Accusative: patrem
    - Ablative: patre

   Plural:
    - Nominative: patrēs
    - Genitive: patrum
    - Dative: patribus
    - Accusative: patrēs
    - Ablative: patribus
3. Common Uses:
    - Subject (nominative): pater docet
    - Possession (genitive): patris domus
    - Indirect object (dative): patrī dōnum dat
    - Direct object (accusative): patrem videt
    - Accompaniment (ablative): cum patre
4. Special Points for English Speakers:
    - No apostrophe for possession (patris = father's)
    - Word order more flexible than English
    - Can omit possessive pronouns when clear from context

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Part E (Cultural Context)

Understanding "pater" in Latin requires knowledge of Roman family structure:

1. Roman Family:
    - Pater familiās had legal authority
    - Could arrange marriages
    - Controlled family property
    - Had power of life and death
2. Religious Context:
    - Jupiter often called "pater deōrum"
    - Priests called "patrēs"
    - "Pater noster" in Christian prayer
    - Church fathers (patrēs ecclesiae)
3. Social Importance:
    - Respect for fathers fundamental
    - Ancestral traditions valued
    - Father's blessing important
    - Family name carried through father
4. Modern Connections:
    - Root of "paternal," "patriarchy"
    - Used in "patron," "patronage"
    - Found in "patrimony"
    - Basis of "expatriate"

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *And* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses direct address to God, employing:

- Parallelism ("magnus...magna")

- Emphatic word order
- Biblical echoes
- Personal relationship with deity

Part F-D (Grammatical Notes)

- Second person forms (es, tua)
- Vocative case (Domine)
- Abstract nouns (virtūs, sapientia)
- Genitive of possession (sapientiae tuae)

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Genre Section: Christian Prayer

Part A (Interleaved Text)

69.16 **Pater** *Father* **omnipotēns** *almighty* **caelum** *heaven* **et** *and* **terram** *earth* **creāvit** *created*

69.17 **Sanctē** *Holy* **Pater,** *Father,* **miserēre** *have mercy* **nōbīs** *on us* **peccātōribus** *sinners*

69.18 **Ad** *to* **Patrem** *Father* **nostrum** *our* **orātiōnēs** *prayers* **offerimus** *we offer*

69.19 **Patrēs** *Fathers* **Ecclesiae** *of Church* **vēritātem** *truth* **docent** *teach*

69.20 **Clēmēns** *merciful* **Pater,** *Father,* **peccāta** *sins* **nostra** *our* **dīmitte** *forgive*

69.21 **Patris** *of Father* **aeternam** *eternal* **glōriam** *glory* **laudāmus** *we praise*

69.22 **Grātiās** *thanks* **Patrī** *to Father* **caelestī** *heavenly* **agimus** *we give*

69.23 **Pater** *Father* **miserīcors** *merciful* **fīliōs** *sons* **suōs** *his* **amat** *loves*

69.24 **Ad** *to* **Patrem** *Father* **per** *through* **Fīlium** *Son* **venīmus** *we come*

69.25 **Patris** *of Father* **voluntātem** *will* **facere** *to do* **cupimus** *we desire*

69.26 **In** *in* **Patris** *of Father* **manibus** *hands* **spīritum** *spirit* **pōnimus** *we place*

69.27 **Patrum** *of Fathers* **sanctōrum** *holy* **exempla** *examples* **sequāmur** *let us follow*

69.28 **Pater** *Father* **noster** *our* **cotīdiānum** *daily* **pānem** *bread* **dat** *gives*

69.29 **Benedictus** *blessed* **Pater** *Father* **in** *in* **saecula** *ages* **saeculōrum** *of ages*

69.30 **Patrī** *to Father* **et** *and* **Fīliō** *to Son* **glōria** *glory* **sit** *may be*

Part B (Complete Natural Sentences)

69.16 Pater omnipotēns caelum et terram creāvit. *The almighty Father created heaven and earth.*

69.17 Sanctē Pater, miserēre nōbīs peccātōribus. *Holy Father, have mercy on us sinners.*

69.18 Ad Patrem nostrum orātiōnēs offerimus. *We offer prayers to our Father.*

69.19 Patrēs Ecclesiae vēritātem docent. *The Fathers of the Church teach the truth.*

69.20 Clēmēns Pater, peccāta nostra dīmitte. *Merciful Father, forgive our sins.*

69.21 Patris aeternam glōriam laudāmus. *We praise the eternal glory of the Father.*

69.22 Grātiās Patrī caelestī agimus. *We give thanks to the heavenly Father.*

69.23 Pater miserīcors fīliōs suōs amat. *The merciful Father loves his children.*

69.24 Ad Patrem per Fīlium venīmus. *We come to the Father through the Son.*

69.25 Patris voluntātem facere cupimus. *We desire to do the Father's will.*

69.26 In Patris manibus spīritum pōnimus. *We place our spirit in the Father's hands.*

69.27 Patrum sanctōrum exempla sequāmur. *Let us follow the examples of the holy Fathers.*

69.28 Pater noster cotīdiānum pānem dat. *Our Father gives daily bread.*

69.29 Benedictus Pater in saecula saeculōrum. *Blessed be the Father forever and ever.*

69.30 Patrī et Fīliō glōria sit. *Glory be to the Father and to the Son.*

Part C (Latin Text Only)

69.16 Pater omnipotēns caelum et terram creāvit.

69.17 Sanctē Pater, miserēre nōbīs peccātōribus.

69.18 Ad Patrem nostrum orātiōnēs offerimus.

69.19 Patrēs Ecclesiae vēritātem docent.

69.20 Clēmēns Pater, peccāta nostra dīmitte.

69.21 Patris aeternam glōriam laudāmus.

69.22 Grātiās Patrī caelestī agimus.

69.23 Pater miserīcors fīliōs suōs amat.

69.24 Ad Patrem per Fīlium venīmus.

69.25 Patris voluntātem facere cupimus.

69.26 In Patris manibus spīritum pōnimus.

69.27 Patrum sanctōrum exempla sequāmur.

69.28 Pater noster cotīdiānum pānem dat.

69.29 Benedictus Pater in saecula saeculōrum.

69.30 Patrī et Fīliō glōria sit.

Part D (Grammar Explanation)

For English speakers learning Christian Latin prayer texts, several key grammatical features are important:

1. Specialized Vocabulary:

- Religious terms (Ecclesia, peccātum, spīritus)
- Formal address forms (Sanctē Pater)
- Abstract nouns (glōria, voluntās)
- Liturgical phrases (in saecula saeculōrum)

2. Prayer-specific Grammar:
   - Vocative case for direct address (Pater, not pater)
   - Imperative mood for requests (miserēre, dīmitte)
   - Subjunctive for wishes (glōria sit)
   - Hortatory subjunctive (sequāmur - let us follow)
3. Common Constructions:
   - Dative of possession (Patrī...glōria)
   - Double dative (Patrī...glōria sit)
   - Purpose clauses (ad + gerundive)
   - Instrumental ablative (in manibus)
4. Word Order Patterns:
   - Reverential placement of divine names
   - Emphatic positions for key terms
   - Chiastic arrangements (common in prayers)
   - Final verb position (typical in formal language)
5. Special Features of Christian Latin:
   - Greek loanwords (Ecclesia)
   - Hebrew influences (repetition patterns)
   - Extended meanings of classical terms
   - Specialized Christian vocabulary
6. Notable Forms:
   - Honorific plurals
   - Abstract noun patterns
   - Intensifying prefixes
   - Compound formations

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Lesson 70 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 70: neque/nec (and not, nor)

Part A (Interleaved English and Latin Text)

70.1 **Neque** *and not* **pater** *father* **neque** *nor* **māter** *mother* **dormiunt** *sleep*

70.2 **Servus** *slave* **neque** *neither* **legere** *to read* **neque** *nor* **scrībere** *to write* **potest** *is able*

70.3 **Puer** *boy* **neque** *not* **respondet** *answers* **neque** *nor* **audit** *listens*

70.4 **Neque** *neither* **aurum** *gold* **neque** *nor* **argentum** *silver* **habēmus** *we have*

70.5 **Mīles** *soldier* **neque** *not* **cibum** *food* **neque** *nor* **aquam** *water* **invēnit** *finds*

70.6 **Rēx** *king* **neque** *neither* **bonus** *good* **neque** *nor* **sapiēns** *wise* **erat** *was*

70.7 **Magistra** *teacher* **neque** *neither* **laudat** *praises* **neque** *nor* **culpat** *blames* **discipulōs** *pupils*

70.8 **Neque** *and not* **ego** *I* **neque** *nor* **tū** *you* **linguam** *language* **intellegimus** *understand*

70.9 **Agricola** *farmer* **neque** *neither* **arat** *plows* **neque** *nor* **serit** *sows* **hodiē** *today*

70.10 **Fēmina** *woman* **neque** *neither* **cantat** *sings* **neque** *nor* **saltat** *dances*

70.11 **Neque** *neither* **templum** *temple* **neque** *nor* **forum** *forum* **vidēmus** *we see*

70.12 **Pastor** *shepherd* **neque** *neither* **ovēs** *sheep* **neque** *nor* **agnōs** *lambs* **numerat** *counts*

70.13 **Sacerdōs** *priest* **neque** *neither* **ōrat** *prays* **neque** *nor* **sacrificat** *sacrifices*

70.14 **Neque** *neither* **verbīs** *with words* **neque** *nor* **factīs** *with deeds* **placet** *pleases*

70.15 **Canis** *dog* **neque** *neither* **latrat** *barks* **neque** *nor* **mordet** *bites*

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Part B (Complete Natural Sentences)

70.1 Neque pater neque māter dormiunt. *Neither father nor mother sleeps.*

70.2 Servus neque legere neque scrībere potest. *The slave can neither read nor write.*

70.3 Puer neque respondet neque audit. *The boy neither answers nor listens.*

70.4 Neque aurum neque argentum habēmus. *We have neither gold nor silver.*

70.5 Mīles neque cibum neque aquam invēnit. *The soldier finds neither food nor water.*

70.6 Rēx neque bonus neque sapiēns erat. *The king was neither good nor wise.*

70.7 Magistra neque laudat neque culpat discipulōs. *The teacher neither praises nor blames the pupils.*

70.8 Neque ego neque tū linguam intellegimus. *Neither I nor you understand the language.*

70.9 Agricola neque arat neque serit hodiē. *The farmer neither plows nor sows today.*

70.10 Fēmina neque cantat neque saltat. *The woman neither sings nor dances.*

70.11 Neque templum neque forum vidēmus. *We see neither the temple nor the forum.*

70.12 Pastor neque ovēs neque agnōs numerat. *The shepherd counts neither the sheep nor the lambs.*

70.13 Sacerdōs neque ōrat neque sacrificat. *The priest neither prays nor sacrifices.*

70.14 Neque verbīs neque factīs placet. *He pleases neither with words nor with deeds.*

70.15 Canis neque latrat neque mordet. *The dog neither barks nor bites.*

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Part C (Latin Text Only)

70.1 Neque pater neque māter dormiunt.

70.2 Servus neque legere neque scrībere potest.

70.3 Puer neque respondet neque audit.

70.4 Neque aurum neque argentum habēmus.

70.5 Mīles neque cibum neque aquam invēnit.

70.6 Rēx neque bonus neque sapiēns erat.

70.7 Magistra neque laudat neque culpat discipulōs.

70.8 Neque ego neque tū linguam intellegimus.

70.9 Agricola neque arat neque serit hodiē.

70.10 Fēmina neque cantat neque saltat.

70.11 Neque templum neque forum vidēmus.

70.12 Pastor neque ovēs neque agnōs numerat.

70.13 Sacerdōs neque ōrat neque sacrificat.

70.14 Neque verbīs neque factīs placet.

70.15 Canis neque latrat neque mordet.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "neque" (and its shortened form "nec") requires attention to several key points:

1. Basic Function:
    - Works as a coordinating conjunction
    - Means "and not" or "nor"
    - Often used in pairs: "neque... neque..." (neither... nor...)
    - Can connect words, phrases, or clauses
2. Usage Patterns:
    - Correlative pairs: "neque X neque Y" = "neither X nor Y"
    - Single use: "neque X" = "and not X"
    - Can replace "et nōn" in many contexts
    - Often begins clauses for emphasis
3. Important Rules:
    - Unlike English, Latin uses double negatives
    - Verb agrees with total number of subjects
    - Can be used with any person or tense
    - Position is flexible within sentence
4. Common Constructions:

- With infinitives
- With nouns in any case
- With adjectives
- With other conjunctions

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Part E (Cultural Context)

For English speakers, understanding "neque" requires cultural context:

1. In Classical Rhetoric:
    - Essential for balanced phrases
    - Used in formal arguments
    - Common in political speeches
    - Important for legal language
2. In Medieval Latin:
    - Frequent in theological texts
    - Used in philosophical arguments
    - Common in church documents
    - Important in monastic rules
3. In Literary Style:
    - Creates parallel structures
    - Builds dramatic tension
    - Emphasizes contrasts
    - Marks formal register
4. Modern Relevance:
    - Legal documents still use similar structures
    - Helps understand formal English
    - Important for reading ancient texts
    - Used in academic writing

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Part F (Literary Citation)

From Augustine's "Confessions" (I.6):

Part F-A (Interleaved Text)

Quid *what* **enim** *for* **est** *is* **illud** *that* **quod** *which* **volō** *I wish* **dīcere** *to say,* **Domine,** *Lord,* **nisi** *except* **quia** *that* **nesciō** *I do not know* **unde** *whence* **vēnerim** *I came* **huc,** *here,* **in** *into* **istam** *this* **dīcam** *shall I say* **mortālem** *mortal* **vītam** *life* **an** *or* **morientem** *dying* **vītam?** *life?* **Nesciō** *I do not know.*

Part F-B (Complete Translation)

"Quid enim est illud quod volō dīcere, Domine, nisi quia nesciō unde vēnerim huc, in istam dīcam mortālem vītam an morientem vītam? Nesciō."

For what is it that I wish to say, Lord, except that I do not know whence I came here, into this life - shall I call it mortal life or dying life? I do not know.

Part F-C (Literary Analysis)

Augustine uses repetition and questioning to express uncertainty about existence. The passage shows:

- Direct address to God
- Philosophical questioning
- Careful word choice
- Personal reflection

Part F-D (Grammatical Notes)

- Deliberative questions with subjunctive
- Complex sentence structure
- Use of relative clauses
- Rhetorical devices

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Genre Section: Christian Prayer

Part A (Interleaved Text)

70.16 **Neque** *neither* **timor** *fear* **neque** *nor* **dolor** *sorrow* **nōs** *us* **ā** *from* **Deō** *God* **separat** *separates*

70.17 **Anima** *soul* **mea** *my* **neque** *neither* **pacem** *peace* **neque** *nor* **requiem** *rest* **invenit** *finds* **sine** *without* **Dominō** *the Lord*

70.18 **Neque** *neither* **caelum** *heaven* **neque** *nor* **terra** *earth* **sine** *without* **glōriā** *glory* **Deī** *of God* **sunt** *are*

70.19 **Crēdentēs** *believers* **neque** *neither* **mortem** *death* **neque** *nor* **damnātiōnem** *damnation* **timent** *fear*

70.20 **Neque** *neither* **angeli** *angels* **neque** *nor* **hominēs** *men* **mystēria** *mysteries* **Deī** *of God* **comprehendunt** *understand*

70.21 **Sanctī** *saints* **neque** *neither* **laudem** *praise* **neque** *nor* **honōrem** *honor* **quaerunt** *seek*

70.22 **Neque** *neither* **dīvitiās** *riches* **neque** *nor* **potestātem** *power* **in** *in* **caelō** *heaven* **dēsīderāmus** *we desire*

70.23 **Pastor** *shepherd* **bonus** *good* **neque** *neither* **ovēs** *sheep* **neque** *nor* **agnōs** *lambs* **relinquit** *abandons*

70.24 **Neque** *neither* **māne** *morning* **neque** *nor* **vesperī** *evening* **ōrāre** *to pray* **cessant** *they cease*

70.25 **Spīritus** *spirit* **neque** *neither* **fallit** *deceives* **neque** *nor* **fallitur** *is deceived*

70.26 **Neque** *neither* **peccāta** *sins* **neque** *nor* **tentātiōnēs** *temptations* **vincunt** *conquer* **nōs** *us*

70.27 **Fīdelis** *faithful one* **neque** *neither* **dubitat** *doubts* **neque** *nor* **timet** *fears*

70.28 **Neque** *neither* **vita** *life* **neque** *nor* **mors** *death* **sine** *without* **Deō** *God* **est** *is*

70.29 **Monachī** *monks* **neque** *neither* **famam** *fame* **neque** *nor* **fortūnam** *fortune* **petunt** *seek*

70.30 **Neque** *neither* **verbum** *word* **neque** *nor* **opus** *work* **sine** *without* **grātiā** *grace* **proficit** *profits*

Part B (Complete Natural Sentences)

70.16 Neque timor neque dolor nōs ā Deō separat. *Neither fear nor sorrow separates us from God.*

70.17 Anima mea neque pacem neque requiem invenit sine Dominō. *My soul finds neither peace nor rest without the Lord.*

70.18 Neque caelum neque terra sine glōriā Deī sunt. *Neither heaven nor earth are without God's glory.*

70.19 Crēdentēs neque mortem neque damnātiōnem timent. Believers fear neither death nor damnation.

70.20 Neque angeli neque hominēs mystēria Deī comprehendunt. *Neither angels nor men comprehend the mysteries of God.*

70.21 Sanctī neque laudem neque honōrem quaerunt. *Saints seek neither praise nor honor.*

70.22 Neque dīvitiās neque potestātem in caelō dēsīderāmus. *We desire neither riches nor power in heaven.*

70.23 Pastor bonus neque ovēs neque agnōs relinquit. *The good shepherd abandons neither sheep nor lambs.*

70.24 Neque māne neque vesperī ōrāre cessant. *They cease praying neither morning nor evening.*

70.25 Spīritus neque fallit neque fallitur. *The Spirit neither deceives nor is deceived.*

70.26 Neque peccāta neque tentātiōnēs vincunt nōs. *Neither sins nor temptations conquer us.*

70.27 Fīdelis neque dubitat neque timet. *The faithful one neither doubts nor fears.*

70.28 Neque vita neque mors sine Deō est. *Neither life nor death is without God.*

70.29 Monachī neque famam neque fortūnam petunt. *Monks seek neither fame nor fortune.*

70.30 Neque verbum neque opus sine grātiā proficit. *Neither word nor work profits without grace.*

Part C (Latin Text Only)

70.16 Neque timor neque dolor nōs ā Deō separat.

70.17 Anima mea neque pacem neque requiem invenit sine Dominō.

70.18 Neque caelum neque terra sine glōriā Deī sunt.

70.19 Crēdentēs neque mortem neque damnātiōnem timent.

70.20 Neque angeli neque hominēs mystēria Deī comprehendunt.

70.21 Sanctī neque laudem neque honōrem quaerunt.

70.22 Neque dīvitiās neque potestātem in caelō dēsīderāmus.

70.23 Pastor bonus neque ovēs neque agnōs relinquit.

70.24 Neque māne neque vesperī ōrāre cessant.

70.25 Spīritus neque fallit neque fallitur.

70.26 Neque peccāta neque tentātiōnēs vincunt nōs.

70.27 Fīdelis neque dubitat neque timet.

70.28 Neque vita neque mors sine Deō est.

70.29 Monachī neque famam neque fortūnam petunt.

70.30 Neque verbum neque opus sine grātiā proficit.

Part D (Grammar Explanation)

In Christian prayer texts, "neque" exhibits several specific patterns worth noting:

1. Theological Contrasts:
    - Pairs of opposite concepts: vita/mors, caelum/terra
    - Abstract spiritual concepts: peccāta/tentātiōnēs
    - Divine attributes: fallit/fallitur
    - Temporal markers: māne/vesperī
2. Syntactical Features:
    - Often begins sentences for emphasis
    - Frequently pairs related theological concepts
    - Usually maintains verb agreement with multiple subjects
    - Shows flexibility in word order for emphasis
3. Common Patterns in Religious Texts:
    - With abstract nouns (virtues, vices)
    - With concrete religious terms
    - In statements of doctrine
    - In expressions of devotion
4. Special Uses:
    - In negative theological statements
    - In expressions of divine attributes
    - In statements of spiritual truth
    - In descriptions of religious life

Lesson 71 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 71: domus, -ūs f. (house, home)

Part A (Interleaved English and Latin Text)

71.1 **Magna** *large* **domus** *house* **in** *in* **collē** *hill* **stat** *stands*

71.2 **Pater** *father* **domum** *house* **novam** *new* **aedificat** *builds*

71.3 **Servī** *slaves* **domum** *house* **pulchram** *beautiful* **ornant** *decorate*

71.4 **Ex** *from* **domō** *house* **altā** *tall* **puer** *boy* **exiit** *went out*

71.5 **Ad** *to* **domum** *house* **meam** *my* **vēnī** *come*

71.6 **In** *in* **domō** *house* **magnā** *large* **habitat** *lives* **senex** *old man*

71.7 **Domūs** *of house* **vestrae** *your* **fenestrae** *windows* **apertae** *open* **sunt** *are*

71.8 **Ante** *before* **domum** *house* **stant** *stand* **arbōrēs** *trees* **altae** *tall*

71.9 **Domuum** *of houses* **tēcta** *roofs* **alba** *white* **sunt** *are*

71.10 **Fīlius** *son* **domī** *at home* **mānet** *remains* **hodiē** *today*

71.11 **Per** *through* **domūs** *houses* **angustās** *narrow* **ambulāmus** *we walk*

71.12 **Prope** *near* **domum** *house* **hortus** *garden* **pulcher** *beautiful* **est** *is*

71.13 **Domibus** *to houses* **nostrīs** *our* **aqua** *water* **data** *given* **est** *is*

71.14 **Iūlia** *Julia* **domum** *homeward* **properat** *hurries*

71.15 **Pastor** *shepherd* **domum** *house* **parvam** *small* **habet** *has*

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Part B (Complete Natural Sentences)

71.1 Magna domus in collē stat. *A large house stands on the hill.*

71.2 Pater domum novam aedificat. *Father is building a new house.*

71.3 Servī domum pulchram ornant. *The slaves are decorating the beautiful house.*

71.4 Ex domō altā puer exiit. *The boy went out from the tall house.*

71.5 Ad domum meam vēnī. *Come to my house.*

71.6 In domō magnā senex habitat. *An old man lives in the large house.*

71.7 Domūs vestrae fenestrae apertae sunt. *Your house's windows are open.*

71.8 Ante domum stant arbōrēs altae. *Tall trees stand before the house.*

71.9 Domuum tēcta alba sunt. *The roofs of the houses are white.*

71.10 Fīlius domī mānet hodiē. *The son remains at home today.*

71.11 Per domūs angustās ambulāmus. *We walk through narrow houses.*

71.12 Prope domum hortus pulcher est. *Near the house is a beautiful garden.*

71.13 Domibus nostrīs aqua data est. *Water was given to our houses.*

71.14 Iūlia domum properat. *Julia hurries homeward.*

71.15 Pastor domum parvam habet. *The shepherd has a small house.*

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Part C (Latin Text Only)

71.1 Magna domus in collē stat.

71.2 Pater domum novam aedificat.

71.3 Servī domum pulchram ornant.

71.4 Ex domō altā puer exiit.

71.5 Ad domum meam vēnī.

71.6 In domō magnā senex habitat.

71.7 Domūs vestrae fenestrae apertae sunt.

71.8 Ante domum stant arbōrēs altae.

71.9 Domuum tēcta alba sunt.

71.10 Fīlius domī mānet hodiē.

71.11 Per domūs angustās ambulāmus.

71.12 Prope domum hortus pulcher est.

71.13 Domibus nostrīs aqua data est.

71.14 Iūlia domum properat.

71.15 Pastor domum parvam habet.

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Part D (Grammar Explanation)

For English speakers learning Latin, "domus" presents several important features:

1. Declension Patterns:
    - Mixes 2nd and 4th declension forms
    - Nominative singular: domus
    - Accusative singular: domum
    - Genitive singular: domūs

    - Dative singular: domuī or domō
    - Ablative singular: domō
    - Locative: domī (at home)
2. Special Uses:
    - Locative case domī = "at home"
    - Accusative domum = "homeward" (without preposition)
    - Ablative domō = "from home" (can be used without preposition)
3. Common Phrases:
    - domī mīlitiaeque = "at home and in military service"
    - domum redīre = "to return home"
    - domī manēre = "to remain at home"
4. Important Note for English Speakers:
    - Unlike English "house," domus often implies both the physical building and the concept of "home"
    - The locative case (domī) has no direct English equivalent

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Part E (Cultural Context)

Understanding "domus" requires knowledge of Roman domestic life:

1. Physical Structure:
    - Centered around atrium (central court)
    - Multiple rooms for different functions
    - Often had shops (tabernae) at front
    - Usually single-story in early period
2. Social Significance:
    - Center of family life
    - Place for client meetings
    - Symbol of social status
    - Important for religious observances
3. Christian Context:
    - Early churches were often in domus
    - Term used for "house churches"
    - Symbolism of heavenly home
    - Importance in monastic tradition
4. Modern Relevance:
    - Source of English words (domestic, domicile)
    - Architectural influence
    - Cultural concept of home
    - Religious symbolism

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Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 12):

Part F-A (Interleaved Text)

Erat *there was* **autem** *moreover* **hortus** *garden* **illī** *to that* **domui** *house* **nostrae** *our* **ubi** *where* **nōs** *we* **habitābāmus** *were living,* **quem** *which* **sīcut** *just as* **tōtam** *whole* **domum** *house* **ūtēbāmur** *we were using* **hospitēs** *guests* **nostrī** *our.*

Part F-B (Complete Translation)

"Erat autem hortus illī domui nostrae ubi nōs habitābāmus, quem sīcut tōtam domum ūtēbāmur hospitēs nostrī."

Moreover, there was a garden belonging to our lodging where we were staying, which, like the whole house, we were using as guests.

Part F-C (Literary Analysis)

Augustine uses "domus" to describe temporary lodging, showing:

- Physical setting for spiritual events
- Contrast between earthly and heavenly home
- Multiple meanings of "domus"
- Importance of domestic space in narrative

Part F-D (Grammatical Notes)

- "domui" dative case showing possession
- "domum" accusative as direct object
- Use of relative clause with "quem"
- Perfect participle "habitābāmus"

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Genre Section: Christian Hymn

Part A (Interleaved English and Latin Text)

71.16 **In** *in* **caelēstī** *heavenly* **domō** *house* **Pater** *Father* **noster** *our* **habitat** *dwells*

71.17 **Omnēs** *all* **sanctī** *saints* **in** *in* **domibus** *houses* **aeternis** *eternal* **manent** *remain*

71.18 **Ad** *to* **domum** *house* **Deī** *of God* **properāmus** *we hasten* **cum** *with* **gaudiō** *joy*

71.19 **In** *in* **domō** *house* **Dominī** *of Lord* **pāx** *peace* **vera** *true* **invenitur** *is found*

71.20 **Per** *through* **portās** *gates* **domūs** *of house* **caelestis** *heavenly* **intrābimus** *we will enter*

71.21 **Angeli** *angels* **ante** *before* **domum** *house* **sanctam** *holy* **cantant** *sing*

71.22 **Ex** *from* **domō** *house* **terrestrī** *earthly* **ad** *to* **caelestem** *heavenly* **tendimus** *we strive*

71.23 **Beātī** *blessed* **quī** *who* **in** *in* **domō** *house* **tuā** *your* **habitant** *dwell*

71.24 **Domum** *house* **Patris** *of Father* **nostri** *our* **quaerimus** *we seek*

71.25 **Domus** *house* **Deī** *of God* **plēna** *full* **lūcis** *of light* **est** *is*

71.26 **In** *in* **domibus** *houses* **sanctōrum** *of saints* **pāx** *peace* **regnat** *reigns*

71.27 **Domum** *house* **aeternam** *eternal* **in** *in* **caelīs** *heavens* **habemus** *we have*

71.28 **Ad** *to* **domum** *house* **Patris** *of Father* **nostrī** *our* **veniēmus** *we will come*

71.29 **Domūs** *house* **caelestis** *heavenly* **porta** *gate* **aperta** *open* **est** *is*

71.30 **In** *in* **domō** *house* **Dominī** *of Lord* **manēbimus** *we will remain* **semper** *always*

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Part B (Complete Natural Sentences)

71.16 In caelēstī domō Pater noster habitat. *Our Father dwells in the heavenly house.*

71.17 Omnēs sanctī in domibus aeternis manent. *All saints remain in eternal houses.*

71.18 Ad domum Deī properāmus cum gaudiō. *We hasten to God's house with joy.*

71.19 In domō Dominī pāx vera invenitur. *True peace is found in the house of the Lord.*

71.20 Per portās domūs caelestis intrābimus. *We will enter through the gates of the heavenly house.*

71.21 Angeli ante domum sanctam cantant. *Angels sing before the holy house.*

71.22 Ex domō terrestrī ad caelestem tendimus. *We strive from the earthly house to the heavenly one.*

71.23 Beātī quī in domō tuā habitant. *Blessed are those who dwell in your house.*

71.24 Domum Patris nostri quaerimus. *We seek our Father's house.*

71.25 Domus Deī plēna lūcis est. *God's house is full of light.*

71.26 In domibus sanctōrum pāx regnat. *Peace reigns in the houses of the saints.*

71.27 Domum aeternam in caelīs habemus. *We have an eternal house in heaven.*

71.28 Ad domum Patris nostrī veniēmus. *We will come to our Father's house.*

71.29 Domūs caelestis porta aperta est. *The gate of the heavenly house is open.*

71.30 In domō Dominī manēbimus semper. *We will remain in the house of the Lord forever.*

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Part C (Latin Text Only)

71.16 In caelēstī domō Pater noster habitat.

71.17 Omnēs sanctī in domibus aeternis manent.

71.18 Ad domum Deī properāmus cum gaudiō.

71.19 In domō Dominī pāx vera invenitur.

71.20 Per portās domūs caelestis intrābimus.

71.21 Angeli ante domum sanctam cantant.

71.22 Ex domō terrestrī ad caelestem tendimus.

71.23 Beātī quī in domō tuā habitant.

71.24 Domum Patris nostri quaerimus.

71.25 Domus Deī plēna lūcis est.

71.26 In domibus sanctōrum pāx regnat.

71.27 Domum aeternam in caelīs habemus.

71.28 Ad domum Patris nostrī veniēmus.

71.29 Domūs caelestis porta aperta est.

71.30 In domō Dominī manēbimus semper.

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Part D (Grammar Explanation for Genre Section)

For English speakers studying Christian Latin texts, special attention should be paid to how "domus" is used in religious contexts:

1. Sacred Space Terminology:
    - domus Deī = house of God (church building)
    - domus Dominī = house of the Lord (temple/church)
    - domus caelestis = heavenly home (paradise)
    - domus aeterna = eternal home (heaven)
2. Common Christian Constructions:
    - in domō + genitive (in the house of...)
    - ad domum + genitive (to the house of...)
    - per domum + genitive (through the house of...)
3. Metaphorical Uses:
    - Physical church building
    - Spiritual dwelling place
    - Heaven as eternal home
    - Community of believers
4. Important Points for Translation:
    - Context determines whether physical or spiritual meaning is intended
    - Often carries both literal and metaphorical meaning
    - Frequently used in biblical and liturgical Latin
    - Different from classical usage patterns
5. Special Christian Formulae:
    - Fixed phrases from Scripture
    - Liturgical expressions
    - Hymnal patterns
    - Prayer formulas

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Lesson 72 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 72: at (but, but yet)

Part A (Interleaved English and Latin Text)

72.1 **At** *but* **puer** *boy* **nōn** *not* **respondet** *answers*

72.2 **Senex** *old man* **at** *but* **adhūc** *still* **fortis** *strong* **est** *is*

72.3 **At** *but* **ego** *I* **nihil** *nothing* **dē** *about* **hāc** *this* **rē** *matter* **sciō** *know*

72.4 **Magister** *teacher* **at** *but* **discipulus** *student* **nōn** *not* **audit** *listens*

72.5 **At** *but* **diēs** *day* **iam** *now* **brevis** *short* **est** *is*

72.6 **Mīles** *soldier* **at** *but* **timidus** *fearful* **nōn** *not* **est** *is*

72.7 **At** *but* **nōs** *we* **omnēs** *all* **labōrāre** *to work* **debēmus** *ought*

72.8 **Servus** *slave* **at** *but* **dominum** *master* **nōn** *not* **videt** *sees*

72.9 **At** *but* **vōs** *you* **omnēs** *all* **sapientēs** *wise* **estis** *are*

72.10 **Agricola** *farmer* **at** *but* **agrōs** *fields* **nōn** *not* **arat** *plows*

72.11 **At** *but* **ego** *I* **librum** *book* **meum** *my* **legere** *to read* **volō** *wish*

72.12 **Pater** *father* **at** *but* **fīlium** *son* **nōn** *not* **audit** *hears*

72.13 **At** *but* **nox** *night* **adhūc** *still* **longa** *long* **est** *is*

72.14 **Sacerdōs** *priest* **at** *but* **templum** *temple* **nōn** *not* **intrat** *enters*

72.15 **At** *but* **vōbīs** *to you* **vēritātem** *truth* **dīcere** *to tell* **dēbeō** *I ought*

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Part B (Complete Natural Sentences)

72.1 At puer nōn respondet. *But the boy does not answer.*

72.2 Senex fortis est, at adhūc labōrat. *The old man is strong, but he still works.*

72.3 At ego nihil dē hāc rē sciō. *But I know nothing about this matter.*

72.4 Loquitur magister, at discipulus nōn audit. *The teacher speaks, but the student does not listen.*

72.5 At diēs iam brevis est. *But the day is already short.*

72.6 Fortis mīles est, at timidus nōn appāret. *The soldier is brave, but does not appear fearful.*

72.7 At nōs omnēs labōrāre debēmus. *But we all ought to work.*

72.8 Clāmat servus, at dominum nōn videt. *The slave shouts, but does not see his master.*

72.9 At vōs omnēs sapientēs estis. *But you are all wise.*

72.10 Tempus adest, at agricola agrōs nōn arat. *The time is here, but the farmer does not plow the fields.*

72.11 At ego librum meum legere volō. *But I wish to read my book.*

72.12 Vocat pater, at fīlium nōn audit. *The father calls, but does not hear his son.*

72.13 At nox adhūc longa est. *But the night is still long.*

72.14 Ōrat sacerdōs, at templum nōn intrat. *The priest prays, but does not enter the temple.*

72.15 At vōbīs vēritātem dīcere dēbeō. *But I ought to tell you the truth.*

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Part C (Latin Text Only)

72.1 At puer nōn respondet.

72.2 Senex fortis est, at adhūc labōrat.

72.3 At ego nihil dē hāc rē sciō.

72.4 Loquitur magister, at discipulus nōn audit.

72.5 At diēs iam brevis est.

72.6 Fortis mīles est, at timidus nōn appāret.

72.7 At nōs omnēs labōrāre debēmus.

72.8 Clāmat servus, at dominum nōn videt.

72.9 At vōs omnēs sapientēs estis.

72.10 Tempus adest, at agricola agrōs nōn arat.

72.11 At ego librum meum legere volō.

72.12 Vocat pater, at fīlium nōn audit.

72.13 At nox adhūc longa est.

72.14 Ōrat sacerdōs, at templum nōn intrat.

72.15 At vōbīs vēritātem dīcere dēbeō.

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Part D (Grammar Explanation)

For English speakers learning Latin, "at" has several important features:

1. Position in Sentence:
    - Usually appears at the beginning of its clause

    - Creates strong contrast with previous statement
    - Can start new thought or argument
2. Usage:
    - Stronger contrast than "sed"
    - Often implies emotional emphasis
    - Cannot be combined with other conjunctions
    - Frequently used with adversative meaning
3. Common Patterns:
    - With negatives (at nōn)
    - In responses (at ego)
    - In transitions (at nunc)
    - In strong objections
4. Special Uses:
    - In rhetorical questions
    - To introduce counter-arguments
    - To mark dramatic turns in narrative
    - To emphasize emotional reactions

Part E (Cultural Context)

Understanding "at" requires cultural context:

1. Rhetorical Tradition:
    - Essential in Roman debate
    - Used in formal arguments
    - Part of educational training
    - Common in political speeches
2. Literary Usage:
    - Dramatic effect in poetry
    - Emphasis in historical narrative
    - Common in letter writing
    - Important in philosophical texts
3. Christian Context:
    - Used in theological arguments
    - Found in biblical translations
    - Important in sermons
    - Present in liturgical texts
4. Modern Relevance:
    - Similar to English "but"
    - Shows emotional emphasis
    - Marks important transitions
    - Indicates strong contrast

Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **māgna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **At** *But* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: māgna virtūs tua et sapientiae tuae nōn est numerus. At laudāre tē vult homō, aliqua portiō creātūrae tuae.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. But man desires to praise you, some portion of your creation.

Part F-C (Literary Analysis)

Augustine uses "at" to contrast human limitation with divine greatness. The word marks the transition from God's infinite nature to human finitude.

Part F-D (Grammatical Notes)

- "at" introduces contrast between divine and human
- Vocative "Domine" shows direct address
- Complex sentence structure with parallel phrases
- Use of abstract nouns (virtūs, sapientia)

Genre Section: Christian Prayer

Part A (Interleaved Text)

72.16 **Orāmus** *we pray* **tē,** *you,* **Domine,** *O Lord,* **at** *but* **peccātōrēs** *sinners* **sumus** *we are*

72.17 **Servus** *servant* **tuus** *your* **sum,** *I am,* **at** *but* **miserēre** *have mercy* **meī** *on me*

72.18 **At** *but* **tū,** *you,* **Deus,** *O God,* **semper** *always* **bonus** *good* **es** *are*

72.19 **Spērāmus** *we hope* **in** *in* **tē,** *you,* **at** *but* **fidēs** *faith* **nostra** *our* **parva** *small* **est** *is*

72.20 **At** *but* **nunc** *now* **ad** *to* **tē** *you* **vertimur** *we turn*

72.21 **Sancta** *holy* **Marīa** *Mary* **ōrat,** *prays,* **at** *but* **nōs** *we* **peccāmus** *sin*

72.22 **At** *but* **tū** *you* **salvātor** *savior* **mundi** *of world* **es** *are*

72.23 **Angeli** *angels* **cantant,** *sing,* **at** *but* **nōs** *we* **tacēmus** *are silent*

72.24 **At** *but* **grātiam** *grace* **tuam** *your* **quaerimus** *we seek*

72.25 **Magnus** *great* **es,** *you are,* **at** *but* **humilis** *humble* **venīs** *you come*

72.26 **At** *but* **in** *in* **tenebrīs** *darkness* **lūmen** *light* **tuum** *your* **vidēmus** *we see*

72.27 **Crēdimus,** *we believe,* **at** *but* **adiuvā** *help* **nōs** *us*

72.28 **At** *but* **tū** *you* **sōlus** *alone* **sanctus** *holy* **es** *are*

72.29 **Peccāvimus,** *we have sinned,* **at** *but* **ignōsce** *forgive* **nōbīs** *us*

72.30 **At** *but* **in** *in* **caelō** *heaven* **pāx** *peace* **vēra** *true* **est** *is*

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Part B (Complete Natural Sentences)

72.16 Orāmus tē, Domine, at peccātōrēs sumus. *We pray to you, O Lord, but we are sinners.*

72.17 Servus tuus sum, at miserēre meī. *I am your servant, but have mercy on me.*

72.18 At tū, Deus, semper bonus es. *But you, O God, are always good.*

72.19 Spērāmus in tē, at fidēs nostra parva est. *We hope in you, but our faith is small.*

72.20 At nunc ad tē vertimur. *But now we turn to you.*

72.21 Sancta Marīa ōrat, at nōs peccāmus. *Holy Mary prays, but we sin.*

72.22 At tū salvātor mundi es. *But you are the savior of the world.*

72.23 Angeli cantant, at nōs tacēmus. *Angels sing, but we are silent.*

72.24 At grātiam tuam quaerimus. *But we seek your grace.*

72.25 Magnus es, at humilis venīs. *You are great, but you come humbly.*

72.26 At in tenebrīs lūmen tuum vidēmus. *But in darkness we see your light.*

72.27 Crēdimus, at adiuvā nōs. *We believe, but help us.*

72.28 At tū sōlus sanctus es. *But you alone are holy.*

72.29 Peccāvimus, at ignōsce nōbīs. *We have sinned, but forgive us.*

72.30 At in caelō pāx vēra est. *But in heaven there is true peace.*

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Part C (Latin Text Only)

72.16 Orāmus tē, Domine, at peccātōrēs sumus.

72.17 Servus tuus sum, at miserēre meī.

72.18 At tū, Deus, semper bonus es.

72.19 Spērāmus in tē, at fidēs nostra parva est.

72.20 At nunc ad tē vertimur.

72.21 Sancta Marīa ōrat, at nōs peccāmus.

72.22 At tū salvātor mundi es.

72.23 Angelī cantant, at nōs tacēmus.

72.24 At grātiam tuam quaerimus.

72.25 Magnus es, at humilis venīs.

72.26 At in tenebrīs lūmen tuum vidēmus.

72.27 Crēdimus, at adiuvā nōs.

72.28 At tū sōlus sanctus es.

72.29 Peccāvimus, at ignōsce nōbīs.

72.30 At in caelō pāx vēra est.

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Part D (Grammar Explanation)

In Christian prayer contexts, "at" takes on special significance in several grammatical constructions:

1. Contrasts between Divine and Human:
    - Human weakness vs. Divine strength
    - Human sin vs. Divine mercy
    - Human limitation vs. Divine power Example: "Peccātōrēs sumus, at tū salvātor es"
2. Prayer Formulas:
    - Often begins petitions
    - Marks transition in prayer
    - Introduces new requests Example: "At miserēre meī"
3. Common Patterns in Religious Text:
    - With imperatives (at adiuvā)
    - With vocatives (at tū, Deus)
    - In confessional statements Example: "At ignōsce nōbīs"
4. Special Uses:
    - To express spiritual contrast
    - In penitential formulas
    - To mark divine intervention Example: "At grātiam tuam quaerimus"

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Lesson 73 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 73: corpus corporis n. (body)

Part A (Interleaved English and Latin Text)

73.1 **Corpus** *body* **meum** *my* **fortius** *stronger* **est** *is* **quam** *than* **ante** *before*

73.2 **Medicus** *doctor* **corpus** *body* **aegrōtī** *of sick person* **cūrat** *treats*

73.3 **Anima** *soul* **et** *and* **corpus** *body* **hominem** *man* **faciunt** *make*

73.4 **In** *in* **templō** *temple* **corpus** *body* **Chrīstī** *of Christ* **adōrāmus** *we adore*

73.5 **Corpus** *body* **mortuum** *dead* **ad** *to* **sepulcrum** *tomb* **portāvērunt** *they carried*

73.6 **Post** *after* **mortem** *death* **corpus** *body* **in** *in* **terrā** *earth* **iacet** *lies*

73.7 **Corpus** *body* **sanctī** *of saint* **in** *in* **ecclesiā** *church* **positum** *placed* **est** *is*

73.8 **Per** *through* **corpus** *body* **et** *and* **sanguinem** *blood* **salvāmur** *we are saved*

73.9 **Māter** *mother* **corpus** *body* **īnfantis** *of infant* **lavat** *washes*

73.10 **Exercitātiō** *exercise* **corpus** *body* **validum** *strong* **facit** *makes*

73.11 **Sacerdōs** *priest* **ante** *before* **corpus** *body* **Dominī** *of Lord* **ōrat** *prays*

73.12 **In** *in* **hōc** *this* **librō** *book* **dē** *about* **corpore** *body* **humānō** *human* **legimus** *we read*

73.13 **Corpus** *body* **sub** *under* **arbore** *tree* **iacēbat** *was lying*

73.14 **Magister** *teacher* **dē** *about* **corporis** *of body* **virtūtibus** *powers* **docet** *teaches*

73.15 **Ad** *to* **corpus** *body* **sanandum** *to be healed* **medicus** *doctor* **venit** *comes*

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Part B (Complete Natural Sentences)

73.1 Corpus meum fortius est quam ante. *My body is stronger than before.*

73.2 Medicus corpus aegrōtī cūrat. *The doctor treats the sick person's body.*

73.3 Anima et corpus hominem faciunt. *Soul and body make a man.*

73.4 Corpus Chrīstī in templō adōrāmus. *We adore the body of Christ in the temple.*

73.5 Corpus mortuum ad sepulcrum portāvērunt. *They carried the dead body to the tomb.*

73.6 In terrā corpus post mortem iacet. *The body lies in the earth after death.*

73.7 In ecclesiā positum est corpus sanctī. *The saint's body was placed in the church.*

73.8 Per corpus et sanguinem salvāmur. *We are saved through the body and blood.*

73.9 Māter corpus īnfantis lavat. *The mother washes the infant's body.*

73.10 Exercitātiō corpus validum facit. *Exercise makes the body strong.*

73.11 Ante corpus Dominī sacerdōs ōrat. *The priest prays before the Lord's body.*

73.12 Dē corpore humānō in hōc librō legimus. *We read about the human body in this book.*

73.13 Sub arbore corpus iacēbat. *The body was lying under the tree.*

73.14 Dē corporis virtūtibus magister docet. *The teacher teaches about the powers of the body.*

73.15 Medicus ad corpus sanandum venit. *The doctor comes to heal the body.*

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Part C (Latin Text Only)

73.1 Corpus meum fortius est quam ante.

73.2 Medicus corpus aegrōtī cūrat.

73.3 Anima et corpus hominem faciunt.

73.4 Corpus Chrīstī in templō adōrāmus.

73.5 Corpus mortuum ad sepulcrum portāvērunt.

73.6 In terrā corpus post mortem iacet.

73.7 In ecclesiā positum est corpus sanctī.

73.8 Per corpus et sanguinem salvāmur.

73.9 Māter corpus īnfantis lavat.

73.10 Exercitātiō corpus validum facit.

73.11 Ante corpus Dominī sacerdōs ōrat.

73.12 Dē corpore humānō in hōc librō legimus.

73.13 Sub arbore corpus iacēbat.

73.14 Dē corporis virtūtibus magister docet.

73.15 Medicus ad corpus sanandum venit.

Part D (Grammar Explanation)

For English speakers learning Latin, understanding "corpus" involves several key points:

1. Declension Pattern:
    - Third declension neuter noun
    - Stem: corpor-
    - Nominative singular: corpus
    - Genitive singular: corporis
2. Forms: Singular:
    - Nominative: corpus
    - Genitive: corporis
    - Dative: corporī
    - Accusative: corpus
    - Ablative: corpore

   Plural:
    - Nominative: corpora
    - Genitive: corporum
    - Dative: corporibus
    - Accusative: corpora
    - Ablative: corporibus

3. Common Uses:
    - As subject (Corpus iacet)
    - As direct object (Corpus lavat)
    - With prepositions (in corpore)
    - In religious contexts (corpus Chrīstī)
    - In medical contexts (corpus aegrōtum)
4. Special Constructions:
    - Gerundive phrases (ad corpus sanandum)
    - Ablative absolute (corpore positō)
    - With adjectives (corpus mortuum)

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Part E (Cultural Context)

For English speakers, understanding "corpus" requires cultural context:

1. Religious Significance:
    - Central to Christian doctrine (Body of Christ)
    - Important in liturgical practices
    - Used in discussions of resurrection
    - Related to relics of saints
2. Medical Context:
    - Used in medieval medical texts
    - Important in discussing health and disease
    - Connected to humoral theory
    - Used in anatomical descriptions
3. Literary Usage:
    - Metaphorical uses common
    - Important in philosophical texts
    - Used in legal documents
    - Part of common expressions
4. Modern Connections:
    - Source of English words like "corporal"
    - Used in academic terms ("corpus" of texts)
    - Important in medical terminology
    - Present in legal Latin phrases

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Part F (Literary Citation)

From Augustine's "Confessions" (10.6.8):

Part F-A (Interleaved Text)

Interrogāvī *I asked* **terram** *earth,* **et** *and* **dīxit** *it said:* **"nōn** *not* **sum** *I am* **corpus** *body* **tuum"** *your;* **et** *and* **quaecumque** *whatever things* **sunt** *are* **in** *in* **eādem** *the same* **hoc** *this* **idem** *same thing* **confessa** *having confessed* **sunt** *are.*

Part F-B (Complete Translation)

"Interrogāvī terram, et dīxit: 'nōn sum corpus tuum'; et quaecumque sunt in eādem hoc idem confessa sunt."

I asked the earth, and it said: "I am not your body"; and whatever things are in it confessed the same.

Part F-C (Literary Analysis)

Augustine uses "corpus" here in a philosophical context, exploring the relationship between physical reality and spiritual truth. The passage demonstrates:

- Personification of nature
- Dialogue format
- Philosophical inquiry
- Religious meditation

Part F-D (Grammatical Notes)

- Perfect tense: interrogāvī, dīxit
- Direct speech marked by "nōn sum corpus tuum"
- Relative clause with quaecumque
- Agreement in confessa sunt
- Use of demonstrative eādem

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Genre Section: Hagiographical Narrative

Part A (Interleaved Text)

73.16 **Corpus** *body* **sanctī** *of saint* **post** *after* **mortem** *death* **incorruptum** *uncorrupted* **mānsit** *remained*

73.17 **Mīraculōsē** *miraculously* **corpus** *body* **odōrem** *odor* **suāvem** *sweet* **ēmittēbat** *was emitting*

73.18 **Fidēlēs** *faithful ones* **ad** *to* **corpus** *body* **venerandum** *to be venerated* **veniēbant** *were coming*

73.19 **Ex** *from* **corpore** *body* **sacrō** *sacred* **oleum** *oil* **sanctum** *holy* **fluēbat** *was flowing*

73.20 **Episcopus** *bishop* **corpus** *body* **martyris** *of martyr* **in** *into* **novam** *new* **ecclesiam** *church* **trānstulit** *transferred*

73.21 **Ante** *before* **corpus** *body* **beātī** *of blessed one* **multī** *many* **sānābantur** *were being healed*

73.22 **Per** *through* **corpus** *body* **sanctī** *of saint* **Deus** *God* **mīrācula** *miracles* **faciēbat** *was doing*

73.23 **Corpus** *body* **integrum** *whole* **post** *after* **centum** *hundred* **annōs** *years* **inventum** *found* **est** *was*

73.24 **Super** *above* **corpus** *body* **martyris** *of martyr* **basilica** *basilica* **aedificāta** *built* **est** *was*

73.25 **Monachī** *monks* **corpus** *body* **sanctī** *of saint* **diē** *day* **noctūque** *and night* **custōdiēbant** *were guarding*

73.26 **Rēx** *king* **ipse** *himself* **corpus** *body* **martyris** *of martyr* **humiliter** *humbly* **portāvit** *carried*

73.27 **Propter** *because of* **corpus** *body* **sanctī** *of saint* **multī** *many* **peregrīnī** *pilgrims* **veniēbant** *were coming*

73.28 **Corpus** *body* **beātae** *of blessed* **virginis** *virgin* **in** *in* **argenteā** *silver* **arcā** *chest* **positum** *placed* **est** *was*

73.29 **Aurum** *gold* **et** *and* **gemmae** *gems* **corpus** *body* **sanctī** *of saint* **ornābant** *were adorning*

73.30 **Ad** *at* **corporis** *of body* **inventiōnem** *discovery* **omnēs** *all* **campanae** *bells* **sonuērunt** *rang*

Part B (Complete Natural Sentences)

73.16 Post mortem corpus sanctī incorruptum mānsit. *After death, the saint's body remained uncorrupted.*

73.17 Corpus mīraculōsē odōrem suāvem ēmittēbat. *The body was miraculously emitting a sweet odor.*

73.18 Ad corpus venerandum fidēlēs veniēbant. *The faithful were coming to venerate the body.*

73.19 Ex sacrō corpore oleum sanctum fluēbat. *Holy oil was flowing from the sacred body.*

73.20 Episcopus corpus martyris in novam ecclesiam trānstulit. *The bishop transferred the martyr's body into the new church.*

73.21 Ante corpus beātī multī sānābantur. Many were being healed before the blessed one's body.

73.22 Per corpus sanctī Deus mīrācula faciēbat. *God was performing miracles through the saint's body.*

73.23 Corpus integrum post centum annōs inventum est. *The whole body was found after a hundred years.*

73.24 Super corpus martyris basilica aedificāta est. A basilica was built above the martyr's body.

73.25 Monachī corpus sanctī diē noctūque custōdiēbant. *The monks were guarding the saint's body day and night.*

73.26 Rēx ipse corpus martyris humiliter portāvit. *The king himself humbly carried the martyr's body.*

73.27 Propter corpus sanctī multī peregrīnī veniēbant. *Many pilgrims were coming because of the saint's body.*

73.28 Corpus beātae virginis in argenteā arcā positum est. *The blessed virgin's body was placed in a silver chest.*

73.29 Aurum et gemmae corpus sanctī ornābant. *Gold and gems were adorning the saint's body.*

73.30 Ad corporis inventīōnem omnēs campanae sonuērunt. *At the discovery of the body, all the bells rang.*

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Part C (Latin Text Only)

73.16 Post mortem corpus sanctī incorruptum mānsit.

73.17 Corpus mīraculōsē odōrem suāvem ēmittēbat.

73.18 Ad corpus venerandum fidēlēs veniēbant.

73.19 Ex sacrō corpore oleum sanctum fluēbat.

73.20 Episcopus corpus martyris in novam ecclesiam trānstulit.

73.21 Ante corpus beātī multī sānābantur.

73.22 Per corpus sanctī Deus mīrācula faciēbat.

73.23 Corpus integrum post centum annōs inventum est.

73.24 Super corpus martyris basilica aedificāta est.

73.25 Monachī corpus sanctī diē noctūque custōdiēbant.

73.26 Rēx ipse corpus martyris humiliter portāvit.

73.27 Propter corpus sanctī multī peregrīnī veniēbant.

73.28 Corpus beātae virginis in argenteā arcā positum est.

73.29 Aurum et gemmae corpus sanctī ornābant.

73.30 Ad corporis inventīōnem omnēs campanae sonuērunt.

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Part D (Grammar Explanation)

The hagiographical narrative section demonstrates several important grammatical features:

1. Case Uses with corpus:
    - Nominative as subject (corpus mānsit)
    - Accusative as direct object (corpus custōdiēbant)
    - Ablative with prepositions (ex corpore)
    - Genitive for possession (corporis inventīōnem)
2. Verbal Constructions:
    - Perfect passive (positum est)
    - Imperfect for continuous past action (custōdiēbant)
    - Gerundive of purpose (ad corpus venerandum)

- Ablative absolute constructions

3. Special Features:
    - Temporal expressions (diē noctūque)
    - Agency expressions (ā monachīs)
    - Purpose clauses
    - Result clauses
4. Word Order Patterns:
    - Emphasis through placement
    - Natural Latin word order
    - Variation for style
    - Complex clause structures

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Lesson 74 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 74: quoque (also, too)

Part A (Interleaved English and Latin Text)

74.1 **Magister** *teacher* **ipse** *himself* **quoque** *also* **discipulus** *pupil* **erat** *was*

74.2 **Parvus** *small* **quoque** *also* **liber** *book* **sapientiam** *wisdom* **continet** *contains*

74.3 **Meus** *my* **quoque** *also* **frāter** *brother* **Latīnē** *in Latin* **legit** *reads*

74.4 **Discipulī** *pupils* **quoque** *also* **magistrum** *teacher* **laudāre** *to praise* **dēbent** *ought*

74.5 **Illī** *those* **quoque** *also* **virī** *men* **doctī** *learned* **sunt** *are*

74.6 **Paulī** *Paul's* **quoque** *also* **epistulae** *letters* **vēritātem** *truth* **docent** *teach*

74.7 **Templum** *temple* **quoque** *also* **deī** *of god* **sanctum** *holy* **est** *is*

74.8 **Sorōrēs** *sisters* **quoque** *also* **cantum** *song* **amant** *love*

74.9 **Vōbīs** *to you* **quoque** *also* **grātiās** *thanks* **agimus** *we give*

74.10 **Antīquī** *ancient* **quoque** *also* **librī** *books* **scientiam** *knowledge* **habent** *have*

74.11 **Hīc** *here* **quoque** *also* **deum** *god* **laudāmus** *we praise*

74.12 **Nōbīs** *to us* **quoque** *also* **magister** *teacher* **fāvet** *shows favor*

74.13 **Vesperī** *in evening* **quoque** *also* **ōrāmus** *we pray*

74.14 **Puerī** *boys* **quoque** *also* **sapientēs** *wise* **esse** *to be* **possunt** *are able*

74.15 **Nunc** *now* **quoque** *also* **tempus** *time* **sacrum** *sacred* **est** *is*

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Part B (Complete Natural Sentences)

74.1 Magister ipse quoque discipulus erat. *The teacher himself too was a pupil.*

74.2 Parvus quoque liber sapientiam continet. *Even a small book contains wisdom.*

74.3 Meus quoque frāter Latīnē legit. *My brother too reads in Latin.*

74.4 Discipulī quoque magistrum laudāre dēbent. *The pupils too ought to praise the teacher.*

74.5 Illī quoque virī doctī sunt. *Those men too are learned.*

74.6 Paulī quoque epistulae vēritātem docent. *Paul's letters too teach truth.*

74.7 Templum quoque deī sanctum est. *The temple of God also is holy.*

74.8 Sorōrēs quoque cantum amant. *The sisters too love song.*

74.9 Vōbīs quoque grātiās agimus. *To you also we give thanks.*

74.10 Antīquī quoque librī scientiam habent. *Ancient books too have knowledge.*

74.11 Hīc quoque deum laudāmus. *Here too we praise God.*

74.12 Nōbīs quoque magister fāvet. *To us also the teacher shows favor.*

74.13 Vesperī quoque ōrāmus. *In the evening also we pray.*

74.14 Puerī quoque sapientēs esse possunt. *Boys too can be wise.*

74.15 Nunc quoque tempus sacrum est. *Now too the time is sacred.*

Part D (Grammar Explanation)

For English speakers learning Latin, understanding "quoque" requires attention to several key points:

1. Basic Function:
    - Enclitic conjunction/adverb meaning "also, too"
    - Always postpositive (follows word it modifies)
    - Cannot begin a clause or sentence
    - Links similar ideas or extends actions to additional subjects
2. Position Rules:
    - Immediately follows modified word
    - Can appear anywhere except clause-initial
    - Often follows pronouns and adjectives
    - May follow first word of noun phrase
3. Common Patterns:
    - With personal pronouns: ego quoque, tū quoque
    - With demonstratives: hic quoque, ille quoque
    - With temporal words: nunc quoque, hodiē quoque
    - With adjectives: parvus quoque, magnus quoque
4. Translation Tips:
    - "Also" or "too" following modified word
    - "Even" when emphasizing surprising inclusion

    - Sometimes best shown by word order in English
    - May need restructuring for natural English
5. Comparison with Other Words:
    - etiam: more flexible position, broader meaning
    - et: joins clauses/phrases, different position
    - -que: enclitic, joins closely related items
    - item: similar meaning but different position

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Part E (Cultural Context)

Understanding "quoque" in medieval Latin requires cultural context:

1. In Religious Texts:
    - Links divine and human actions
    - Shows universality of spiritual truths
    - Connects Old and New Testament parallels
    - Emphasizes inclusion in God's plan
2. In Educational Context:
    - Used in dialectical arguments
    - Shows parallel examples in teaching
    - Links authorities' opinions
    - Connects different levels of meaning
3. In Monastic Usage:
    - Indicates shared responsibilities
    - Shows continuity of tradition
    - Links individual and community
    - Emphasizes universal application of rules
4. Modern Relevance:
    - Still used in Church Latin
    - Important in theological texts
    - Found in academic writing
    - Helps understand medieval thought

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Part F (Literary Citation)

From Augustine's Confessions (Book X, Chapter 4):

Part F-A (Interleaved Text)

Quid *what* **mihi** *to me* **ergō** *therefore* **est** *is* **cum** *with* **hominibus,** *men* **ut** *that* **audiant** *they should hear* **cōnfessiōnēs** *confessions* **meās,** *my* **quasi** *as if* **ipsī** *they themselves* **quoque** *also* **sānātūrī** *about to heal* **sint** *are* **omnēs** *all* **languōrēs** *weaknesses* **meōs?** *my*

Part F-B (Complete Translation)

"Quid mihi ergō est cum hominibus, ut audiant cōnfessiōnēs meās, quasi ipsī quoque sānātūrī sint omnēs languōrēs meōs?"

What therefore is it to me with men, that they should hear my confessions, as if they too were going to heal all my weaknesses?

Part F-C (Literary Analysis)

Augustine uses "quoque" here to:

- Emphasize human limitations
- Show shared human condition
- Connect divine and human healing
- Create rhetorical emphasis

Part F-D (Grammatical Notes)

- "ipsī quoque" emphasizes the parallel
- "sānātūrī sint" is subjunctive in indirect question
- Position of "quoque" follows emphasized word
- Complex sentence structure typical of Augustine

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Genre Section: Monastic Chronicle

Part A (Interleaved English and Latin Text)

74.16 **Hōc** *this* **quoque** *also* **annō** *in year* **novī** *new* **frātrēs** *brothers* **monasterium** *monastery* **intrāvērunt** *entered*

74.17 **Prīmā** *at first* **quoque** *also* **vigiliā** *vigil* **noctis** *of night* **conventus** *community* **psallit** *chants psalms*

74.18 **Pauperes** *poor* **quoque** *also* **cotīdiē** *daily* **ad** *at* **portam** *gate* **cibum** *food* **accipiunt** *receive*

74.19 **Senex** *old* **quoque** *also* **monachus** *monk* **exemplum** *example* **iuvenibus** *to young ones* **praebet** *provides*

74.20 **Nocte** *at night* **quoque** *also* **sacristā** *sacristan* **candēlās** *candles* **accendit** *lights*

74.21 **Dominicīs** *on Lord's* **quoque** *also* **diēbus** *days* **hospitēs** *guests* **venīre** *to come* **solent** *are accustomed*

74.22 **Aestāte** *in summer* **quoque** *also* **frātrēs** *brothers* **in** *in* **hortō** *garden* **labōrant** *work*

74.23 **Librārius** *librarian* **quoque** *also* **nova** *new* **volumina** *volumes* **scrībit** *writes*

74.24 **Ante** *before* **prīmam** *prime* **quoque** *also* **missam** *mass* **monachī** *monks* **meditantur** *meditate*

74.25 **Hebdomadārius** *weekly server* **quoque** *also* **in** *in* **refectōriō** *refectory* **legit** *reads*

74.26 **Tempore** *in time* **quadrāgēsimae** *of Lent* **quoque** *also* **silentium** *silence* **strictius** *more strictly* **servāmus** *we keep*

74.27 **Minimī** *least* **quoque** *also* **frātrēs** *brothers* **in** *in* **chōrō** *choir* **cantant** *sing*

74.28 **Vesperī** *in evening* **quoque** *also* **prior** *prior* **nōs** *us* **benedīcit** *blesses*

74.29 **Magister** *master* **noviciōrum** *of novices* **quoque** *also* **regulam** *rule* **cotīdiē** *daily* **explicat** *explains*

74.30 **Post** *after* **complētōrium** *compline* **quoque** *also* **omnēs** *all* **silentium** *silence* **perfectum** *complete* **servant** *observe*

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Part B (Complete Natural Sentences)

74.16 Hōc quoque annō novī frātrēs monasterium intrāvērunt. *In this year also new brothers entered the monastery.*

74.17 Prīmā quoque vigiliā noctis conventus psallit. *At the first night watch too the community chants psalms.*

74.18 Pauperēs quoque cotīdiē ad portam cibum accipiunt. *The poor too receive food daily at the gate.*

74.19 Senex quoque monachus exemplum iuvenibus praebet. *Even the elderly monk provides an example to the young ones.*

74.20 Nocte quoque sacristā candēlās accendit. *At night too the sacristan lights the candles.*

74.21 Dominicīs quoque diēbus hospitēs venīre solent. *On the Lord's days also guests are accustomed to come.*

74.22 Aestāte quoque frātrēs in hortō labōrant. *In summer too the brothers work in the garden.*

74.23 Librārius quoque nova volumina scrībit. *The librarian too writes new volumes.*

74.24 Ante prīmam quoque missam monachī meditantur. *Before the first mass also the monks meditate.*

74.25 Hebdomadārius quoque in refectōriō legit. *The weekly server too reads in the refectory.*

74.26 Tempore quadrāgēsimae quoque silentium strictius servāmus. *In the time of Lent also we keep silence more strictly.*

74.27 Minimī quoque frātrēs in chōrō cantant. *Even the least brothers sing in the choir.*

74.28 Vesperī quoque prior nōs benedīcit. *In the evening too the prior blesses us.*

74.29 Magister noviciōrum quoque regulam cotīdiē explicat. *The master of novices too explains the rule daily.*

74.30 Post complētōrium quoque omnēs silentium perfectum servant. *After compline also all observe complete silence.*

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Part C (Latin Text Only)

74.16 Hōc quoque annō novī frātrēs monasterium intrāvērunt.

74.17 Prīmā quoque vigiliā noctis conventus psallit.

74.18 Pauperēs quoque cotīdiē ad portam cibum accipiunt.

74.19 Senex quoque monachus exemplum iuvenibus praebet.

74.20 Nocte quoque sacristā candēlās accendit.

74.21 Dominicīs quoque diēbus hospitēs venīre solent.

74.22 Aestāte quoque frātrēs in hortō labōrant.

74.23 Librārius quoque nova volumina scrībit.

74.24 Ante prīmam quoque missam monachī meditantur.

74.25 Hebdomadārius quoque in refectōriō legit.

74.26 Tempore quadrāgēsimae quoque silentium strictius servāmus.

74.27 Minimī quoque frātrēs in chōrō cantant.

74.28 Vesperī quoque prior nōs benedīcit.

74.29 Magister noviciōrum quoque regulam cotīdiē explicat.

74.30 Post complētōrium quoque omnēs silentium perfectum servant.

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Part D (Grammar Explanation)

In monastic chronicles, "quoque" serves several distinct functions:

1. Temporal Sequence:
    - Links events in the daily cycle (ante prīmam quoque...)
    - Shows continuity of practices (nocte quoque...)
    - Connects liturgical hours (post complētōrium quoque...)
2. Inclusive Function:
    - Extends activities to all members (minimī quoque frātrēs...)
    - Shows universal participation (omnēs quoque...)
    - Includes unexpected participants (senex quoque monachus...)
3. Seasonal Patterns:
    - Links activities across liturgical seasons (tempore quadrāgēsimae quoque...)
    - Shows year-round continuity (aestāte quoque...)
    - Marks special occasions (dominicīs quoque diēbus...)
4. Monastic Hierarchy:
    - Includes various offices (hebdomadārius quoque...)
    - Shows shared responsibilities (librārius quoque...)
    - Demonstrates community unity (conventus quoque...)
5. Special Uses in Chronicle Style:

- Marks continuing traditions
- Shows patterns of monastic life
- Links related observances
- Emphasizes community inclusion

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Genre Section: Corderius-Style Dialogue

Part A (Interleaved Text)

55.31 **Magister** *teacher* **discipulum** *pupil* **quoque** *also* **docēre** *to teach* **vult** *wishes*

55.32 **Ego** *I* **quoque** *too* **studēre** *to study* **cupiō** *desire* **respondet** *replies* **puer** *boy*

55.33 **Aliī** *others* **quoque** *also* **hīc** *here* **discunt** *learn* **magister** *teacher* **dīcit** *says*

55.34 **Līber** *book* **tuus** *your* **novus** *new* **quoque** *also* **est** *is*

55.35 **Meus** *my* **quoque** *too* **puer** *boy* **respondet** *replies*

55.36 **Pater** *father* **meus** *my* **quoque** *also* **sapiens** *wise* **est** *is*

55.37 **Māter** *mother* **tua** *your* **quoque** *also* **docta** *learned* **magister** *teacher* **dīcit** *says*

55.38 **Frāter** *brother* **quoque** *also* **meus** *my* **linguam** *language* **discit** *learns*

55.39 **Soror** *sister* **tua** *your* **quoque** *too* **hīc** *here* **studet** *studies*

55.40 **Nōs** *we* **quoque** *also* **litterās** *letters* **amāmus** *love*

55.41 **Vōs** *you* **quoque** *also* **bonī** *good* **discipulī** *pupils* **estis** *are*

55.42 **Magistrī** *teachers* **quoque** *also* **semper** *always* **discunt** *learn*

55.43 **Rōmānī** *Romans* **quoque** *also* **Graecam** *Greek* **linguam** *language* **studēbant** *used to study*

55.44 **Philosophī** *philosophers* **quoque** *also* **errāre** *to err* **possunt** *are able*

55.45 **Poētae** *poets* **quoque** *also* **vēritātem** *truth* **docent** *teach*

Part B (Complete Natural Sentences)

55.31 Magister discipulum quoque docēre vult. *The teacher wishes to teach the pupil also.*

55.32 "Ego quoque studēre cupiō," respondet puer. *"I too desire to study," replies the boy.*

55.33 "Aliī quoque hīc discunt," magister dīcit. *"Others also learn here," says the teacher.*

55.34 "Līber tuus novus quoque est." *"Your book is also new."*

55.35 "Meus quoque," puer respondet. *"Mine too," the boy replies.*

55.36 "Pater meus quoque sapiens est." *"My father is also wise."*

55.37 "Māter tua quoque docta," magister dīcit. *"Your mother is also learned," says the teacher.*

55.38 "Frāter quoque meus linguam discit." *"My brother also learns the language."*

55.39 "Soror tua quoque hīc studet." *"Your sister too studies here."*

55.40 "Nōs quoque litterās amāmus." *"We also love literature."*

55.41 "Vōs quoque bonī discipulī estis." *"You also are good pupils."*

55.42 "Magistrī quoque semper discunt." *"Teachers also always learn."*

55.43 "Rōmānī quoque Graecam linguam studēbant." *"The Romans also used to study the Greek language."*

55.44 "Philosophī quoque errāre possunt." *"Philosophers also can err."*

55.45 "Poētae quoque vēritātem docent." *"Poets also teach truth."*

Part C (Latin Text Only)

55.31 Magister discipulum quoque docēre vult.

55.32 "Ego quoque studēre cupiō," respondet puer.

55.33 "Aliī quoque hīc discunt," magister dīcit.

55.34 "Līber tuus novus quoque est."

55.35 "Meus quoque," puer respondet.

55.36 "Pater meus quoque sapiens est."

55.37 "Māter tua quoque docta," magister dīcit.

55.38 "Frāter quoque meus linguam discit."

55.39 "Soror tua quoque hīc studet."

55.40 "Nōs quoque litterās amāmus."

55.41 "Vōs quoque bonī discipulī estis."

55.42 "Magistrī quoque semper discunt."

55.43 "Rōmānī quoque Graecam linguam studēbant."

55.44 "Philosophī quoque errāre possunt."

55.45 "Poētae quoque vēritātem docent."

Part D (Grammar Explanation with Examples)

The positioning of "quoque" in dialogue requires special attention:

1. Basic Position Rules:
    - Follows the word it modifies
    - Cannot begin a clause
    - Often follows pronouns and nouns
2. Common Patterns: a) With Personal Pronouns:
    - "ego quoque" (I too)
    - "nōs quoque" (we also)

- "vōs quoque" (you also)

b) With Possessive Adjectives:
- "meus quoque" (mine too)
- "tuus quoque" (yours also)

c) With Nouns:
- "magistrī quoque" (teachers also)
- "philosophī quoque" (philosophers also)

3. In Direct Speech:
   - Used to show agreement
   - Indicates shared experiences
   - Emphasizes commonality
4. Special Uses:
   - In responses: "Meus quoque" (Mine too)
   - With general statements: "Magistrī quoque semper discunt"
   - In historical contexts: "Rōmānī quoque"

This dialogue format demonstrates how "quoque" helps build connections between speakers and ideas in conversation.

Lesson 75 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 75: aliquis, aliqua, aliquod/aliquid

Part A (Interleaved English and Latin Text)

75.1 **Aliquis** *someone* **ad** *at* **portam** *the gate* **stat** *stands*

75.2 **Puer** *boy* **aliquid** *something* **in** *in* **hortō** *garden* **videt** *sees*

75.3 **Magister** *teacher* **aliquem** *someone* **librum** *book* **legere** *to read* **iubet** *orders*

75.4 **Aliquā** *some* **diē** *day* **rēx** *king* **urbem** *city* **visitābit** *will visit*

75.5 **Servus** *slave* **alicui** *to someone* **epistulam** *letter* **trādit** *hands over*

75.6 **In** *in* **aliquō** *some* **locō** *place* **thēsaurus** *treasure* **latet** *lies hidden*

75.7 **Aliquibus** *to some* **hominibus** *men* **magister** *teacher* **librum** *book* **ostendit** *shows*

75.8 **Discipulus** *student* **aliquās** *some* **fābulās** *stories* **nārrat** *tells*

75.9 **Ex** *from* **aliquibus** *some* **librīs** *books* **sapientiam** *wisdom* **discimus** *we learn*

75.10 **Alicuius** *of someone* **canis** *dog* **in** *in* **viā** *street* **currit** *runs*

75.11 **Miles** *soldier* **aliquem** *someone* **in** *in* **silvā** *forest* **quaerit** *seeks*

75.12 **Sacerdōs** *priest* **aliquid** *something* **sanctum** *holy* **in** *in* **templō** *temple* **videt** *sees*

75.13 **Aliquae** *some* **stellae** *stars* **in** *in* **caelō** *sky* **fulgent** *shine*

75.14 **Pater** *father* **aliquod** *some* **dōnum** *gift* **fīliō** *to son* **dat** *gives*

75.15 **In** *in* **aliquā** *some* **terrā** *land* **pāx** *peace* **regnat** *reigns*

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Part B (Complete Natural Sentences)

75.1 Ad portam aliquis stat. *Someone stands at the gate.*

75.2 Puer in hortō aliquid videt. *The boy sees something in the garden.*

75.3 Librum aliquem magister legere iubet. *The teacher orders someone to read a book.*

75.4 Rēx urbem aliquā diē visitābit. *The king will visit the city some day.*

75.5 Epistulam servus alicui trādit. *The slave hands over a letter to someone.*

75.6 Thēsaurus in aliquō locō latet. *A treasure lies hidden in some place.*

75.7 Magister aliquibus hominibus librum ostendit. *The teacher shows the book to some men.*

75.8 Fābulās aliquās discipulus nārrat. *The student tells some stories.*

75.9 Sapientiam ex aliquibus librīs discimus. *We learn wisdom from some books.*

75.10 In viā alicuius canis currit. *Someone's dog runs in the street.*

75.11 In silvā miles aliquem quaerit. *The soldier seeks someone in the forest.*

75.12 Sacerdōs aliquid sanctum in templō videt. *The priest sees something holy in the temple.*

75.13 In caelō aliquae stellae fulgent. *Some stars shine in the sky.*

75.14 Aliquod dōnum pater fīliō dat. *The father gives some gift to his son.*

75.15 Pāx in aliquā terrā regnat. *Peace reigns in some land.*

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Part C (Latin Text Only)

75.1 Ad portam aliquis stat.

75.2 Puer in hortō aliquid videt.

75.3 Librum aliquem magister legere iubet.

75.4 Rēx urbem aliquā diē visitābit.

75.5 Epistulam servus alicui trādit.

75.6 Thēsaurus in aliquō locō latet.

75.7 Magister aliquibus hominibus librum ostendit.

75.8 Fābulās aliquās discipulus nārrat.

75.9 Sapientiam ex aliquibus librīs discimus.

75.10 In viā alicuius canis currit.

75.11 In silvā miles aliquem quaerit.

75.12 Sacerdōs aliquid sanctum in templō videt.

75.13 In caelō aliquae stellae fulgent.

75.14 Aliquod dōnum pater fīliō dat.

75.15 Pāx in aliquā terrā regnat.

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Part D (Grammar Explanation)

For English speakers, understanding "aliquis" requires attention to several key points:

1. Forms:
    - Substantive forms: aliquis (masc.), aliqua (fem.), aliquid (neuter)
    - Adjectival forms: aliquis/aliquī (masc.), aliqua (fem.), aliquod (neuter)
    - Declines like quī with prefix ali-
    - Irregular nominative masculine singular
2. Usage:
    - As indefinite pronoun ("someone," "something")
    - As adjective ("some," "any")
    - In positive statements (unlike quis in conditionals)
    - Often implies actual existence of the thing referred to
3. Common Patterns:
    - With prepositions (in aliquō locō)
    - As direct object (aliquem videt)
    - As indirect object (alicui dat)
    - In temporal phrases (aliquā diē)
4. English Translation:
    - aliquis/aliqua = "someone"
    - aliquid = "something"
    - aliquī/aliqua/aliquod = "some"
    - Context determines exact shade of meaning

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Part E (Cultural Context)

For English speakers, understanding how "aliquis" was used in medieval Christian Latin requires cultural context:

1. Religious Usage:
    - In biblical translations for indefinite references
    - In theological writings discussing potential situations
    - In liturgical texts for general applications

    - In sermons addressing unnamed individuals
2. Literary Context:
    - Common in medieval chronicles
    - Used in Saints' lives for unnamed witnesses
    - Found in legal documents for unspecified parties
    - Appears in philosophical texts for hypothetical examples
3. Social Implications:
    - Could indicate social distance
    - Used for discretion in official documents
    - Sometimes implied humility in religious writings
    - Could suggest mystery in narrative texts
4. Modern Relevance:
    - Still used in Catholic Church Latin
    - Found in academic Latin writing
    - Appears in legal Latin phrases
    - Used in scientific terminology

Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 12):

Part F-A (Interleaved Text)

Audiēbam *I was hearing* **ex** *from* **vīcīnā** *neighboring* **domō** *house* **vōcem** *voice,* **quasi** *as if* **puerī** *of a boy* **aut** *or* **puellae,** *girl,* **nesciō** *I do not know* **quam,** *which,* **cantantis** *singing* **et** *and* **crēbrō** *repeatedly* **repetentis:** *repeating:* **"Tolle,** *"Take"* **lege;** *read;* **tolle,** *take* **lege"** *read"*

Part F-B (Complete Translation)

"Audiēbam ex vīcīnā domō vōcem, quasi puerī aut puellae, nesciō quam, cantantis et crēbrō repetentis: 'Tolle, lege; tolle, lege'"

I heard from a neighboring house a voice, as if of a boy or girl, I know not which, singing and frequently repeating: "Take up and read; take up and read"

Part F-C (Literary Analysis)

Augustine uses indefinite reference ("nesciō quam") to emphasize the mysterious nature of the voice. The uncertainty adds to the spiritual significance of the moment.

Part F-D (Grammatical Notes)

- "nesciō quam" functions as indefinite relative
- Present participle "cantantis" modifies "puerī aut puellae"
- Indirect question construction with "nesciō"
- Repeated imperative "tolle, lege" for emphasis

Genre Section: Christian Prayer

Part A (Interleaved Text)

75.16 **Deus** *God* **aliquem** *someone* **ex** *from* **nostrīs** *our* **frātribus** *brothers* **adiuvat** *helps*

75.17 **Aliquid** *something* **bonī** *good* **in** *in* **animīs** *souls* **nostrīs** *our* **Spīritus** *Spirit* **Sanctus** *Holy* **operātur** *works*

75.18 **Sacerdōs** *priest* **aliquās** *some* **prēcēs** *prayers* **prō** *for* **populō** *people* **recitat** *recites*

75.19 **In** *in* **aliquō** *some* **templō** *temple* **fidēlēs** *faithful* **congregantur** *gather*

75.20 **Aliqua** *some* **grātia** *grace* **dē** *from* **caelō** *heaven* **dēscendit** *descends*

75.21 **Angeli** *angels* **alicui** *to someone* **sanctō** *holy* **vīsiōnem** *vision* **mittunt** *send*

75.22 **Aliquibus** *to some* **pauperibus** *poor* **caritātem** *charity* **praebēmus** *we offer*

75.23 **Ex** *from* **aliquō** *some* **psalmo** *psalm* **spem** *hope* **accipimus** *we receive*

75.24 **Aliquis** *someone* **propter** *because of* **fidem** *faith* **salvābitur** *will be saved*

75.25 **In** *in* **aliquā** *some* **ecclēsiā** *church* **chorus** *choir* **cantat** *sings*

75.26 **Aliquod** *some* **mīrāculum** *miracle* **in** *in* **vītā** *life* **sanctī** *of saint* **accīdit** *happened*

75.27 **Episcopus** *bishop* **aliquibus** *to some* **fidēlibus** *faithful* **benedīcit** *blesses*

75.28 **Aliqua** *some* **verba** *words* **sacra** *sacred* **in** *in* **corde** *heart* **manent** *remain*

75.29 **Ex** *from* **aliquō** *some* **martyrē** *martyr* **exemplum** *example* **sumimus** *we take*

75.30 **Aliquis** *someone* **sanctus** *holy* **prō** *for* **nōbīs** *us* **ōrat** *prays*

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Part B (Complete Natural Sentences)

75.16 Ex nostrīs frātribus aliquem Deus adiuvat. *God helps someone from among our brothers.*

75.17 Aliquid bonī Spīritus Sanctus in animīs nostrīs operātur. *The Holy Spirit works something good in our souls.*

75.18 Prēcēs aliquās sacerdōs prō populō recitat. *The priest recites some prayers for the people.*

75.19 Fidēlēs in aliquō templō congregantur. *The faithful gather in some temple.*

75.20 Dē caelō aliqua grātia dēscendit. *Some grace descends from heaven.*

75.21 Vīsiōnem angeli alicui sanctō mittunt. *Angels send a vision to some saint.*

75.22 Caritātem aliquibus pauperibus praebēmus. *We offer charity to some poor people.*

75.23 Spem ex aliquō psalmo accipimus. *We receive hope from some psalm.*

75.24 Propter fidem aliquis salvābitur. Someone will be saved because of faith.

75.25 Chorus in aliquā ecclēsiā cantat. *A choir sings in some church.*

75.26 In vītā sanctī aliquod mīrāculum accīdit. *Some miracle happened in the life of the saint.*

75.27 Aliquibus fidēlibus episcopus benedīcit. *The bishop blesses some of the faithful.*

75.28 Verba aliqua sacra in corde manent. *Some sacred words remain in the heart.*

75.29 Exemplum ex aliquō martyrē sumimus. *We take an example from some martyr.*

75.30 Prō nōbīs aliquis sanctus ōrat. *Some saint prays for us.*

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Part C (Latin Text Only)

75.16 Ex nostrīs frātribus aliquem Deus adiuvat.

75.17 Aliquid bonī Spīritus Sanctus in animīs nostrīs operātur.

75.18 Prēcēs aliquās sacerdōs prō populō recitat.

75.19 Fidēlēs in aliquō templō congregantur.

75.20 Dē caelō aliqua grātia dēscendit.

75.21 Vīsiōnem angeli alicui sanctō mittunt.

75.22 Caritātem aliquibus pauperibus praebēmus.

75.23 Spem ex aliquō psalmo accipimus.

75.24 Propter fidem aliquis salvābitur.

75.25 Chorus in aliquā ecclēsiā cantat.

75.26 In vītā sanctī aliquod mīrāculum accīdit.

75.27 Aliquibus fidēlibus episcopus benedīcit.

75.28 Verba aliqua sacra in corde manent.

75.29 Exemplum ex aliquō martyrē sumimus.

75.30 Prō nōbīs aliquis sanctus ōrat.

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Part D (Grammar Explanation for Genre Section)

For English speakers learning medieval Christian Latin, understanding how "aliquis" functions in religious contexts requires attention to several specific uses:

1. In Prayer Language:
    - Used for indefinite beneficiaries of prayer
    - Appears in petitions for divine help
    - Found in descriptions of spiritual experiences
    - Common in liturgical formulas
2. Special Religious Constructions:
    - With "sanctus/sancta" (holy person)

- In phrases about divine grace
- With words for religious actions
- In descriptions of miracles

3. Common Patterns in Christian Texts:
    - With ablative of source (ex aliquō...)
    - In purpose clauses (ut aliquis...)
    - With dative of advantage (alicui fidēlī...)
    - In temporal phrases (aliquā hōrā...)
4. Theological Implications:
    - Can indicate divine mystery
    - Used for unspecified recipients of grace
    - Appears in descriptions of spiritual gifts
    - Found in accounts of divine intervention

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Lesson 76 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 76: tōtus -a -um (whole, entire)

Part A (Interleaved English and Latin Text)

76.1 **Tōta** *whole* **urbs** *city* **dormit** *sleeps*

76.2 **Pater** *father* **tōtum** *entire* **diem** *day* **labōrat** *works*

76.3 **Tōtīus** *of whole* **mundī** *world* **creātor** *creator* **est** *is* **Deus** *God*

76.4 **Carmina** *songs* **tōtā** *in whole* **nocte** *night* **cantant** *they sing*

76.5 **Legiō** *legion* **tōtum** *whole* **iter** *journey* **fēcit** *made*

76.6 **Magister** *teacher* **tōtī** *to whole* **scholae** *school* **loquitur** *speaks*

76.7 **Tōtam** *whole* **epistulam** *letter* **sacerdōs** *priest* **scrībit** *writes*

76.8 **Mīlitēs** *soldiers* **tōtum** *whole* **oppidum** *town* **servant** *protect*

76.9 **Tōtīus** *of whole* **vitae** *life* **spem** *hope* **habēmus** *we have*

76.10 **Pāx** *peace* **tōtī** *to whole* **populō** *people* **datur** *is given*

76.11 **Tōtō** *in whole* **annō** *year* **nix** *snow* **nōn** *not* **cadit** *falls*

76.12 **Fidem** *faith* **tōtō** *with whole* **cordē** *heart* **servāmus** *we keep*

76.13 **Tōtam** *whole* **rem** *matter* **episcopus** *bishop* **explicat** *explains*

76.14 **Grātia** *grace* **tōtī** *to whole* **familliae** *family* **adest** *is present*

76.15 **Tōtō** *in whole* **templō** *temple* **ōrant** *they pray*

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Part B (Complete Natural Sentences)

76.1 Tōta urbs dormit. *The whole city sleeps.*

76.2 Pater tōtum diem labōrat. *Father works the entire day.*

76.3 Deus tōtīus mundī creātor est. *God is the creator of the whole world.*

76.4 Tōtā nocte carmina cantant. *They sing songs throughout the whole night.*

76.5 Legiō iter tōtum fēcit. *The legion made the entire journey.*

76.6 Magister tōtī scholae loquitur. *The teacher speaks to the whole school.*

76.7 Sacerdōs epistulam tōtam scrībit. *The priest writes the entire letter.*

76.8 Mīlitēs oppidum tōtum servant. *The soldiers protect the whole town.*

76.9 Spem tōtīus vitae habēmus. *We have hope for the whole of life.*

76.10 Tōtī populō pāx datur. *Peace is given to the whole people.*

76.11 Tōtō annō nix nōn cadit. *Snow does not fall during the whole year.*

76.12 Fidem tōtō cordē servāmus. *We keep the faith with our whole heart.*

76.13 Episcopus rem tōtam explicat. *The bishop explains the whole matter.*

76.14 Grātia tōtī familliae adest. *Grace is present for the whole family.*

76.15 Tōtō in templō ōrant. *They pray in the whole temple.*

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Part C (Latin Text Only)

76.1 Tōta urbs dormit.

76.2 Pater tōtum diem labōrat.

76.3 Deus tōtīus mundī creātor est.

76.4 Tōtā nocte carmina cantant.

76.5 Legiō iter tōtum fēcit.

76.6 Magister tōtī scholae loquitur.

76.7 Sacerdōs epistulam tōtam scrībit.

76.8 Mīlitēs oppidum tōtum servant.

76.9 Spem tōtīus vitae habēmus.

76.10 Tōtī populō pāx datur.

76.11 Tōtō annō nix nōn cadit.

76.12 Fidem tōtō cordē servāmus.

76.13 Episcopus rem tōtam explicat.

76.14 Grātia tōtī familliae adest.

76.15 Tōtō in templō ōrant.

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Part D (Grammar Explanation)

For English speakers learning Latin, tōtus has several important features:

1. Form:
    - First/second declension adjective (-us, -a, -um)
    - Follows mixed declension pattern like ūnus and sōlus
    - Uses genitive -īus and dative -ī in singular
    - Regular plural forms
2. Agreement:
    - Matches its noun in gender, number, and case
    - Can be used attributively or predicatively
    - Often placed before its noun for emphasis
3. Cases:
    - Ablative used for time expressions (tōtō annō)
    - Genitive shows possession (tōtīus mundī)
    - Dative indicates indirect object (tōtī populō)
    - Accusative shows direct object (tōtam rem)
4. Common Uses:
    - Expressing completeness
    - Indicating duration of time
    - Showing extent of space
    - Emphasizing universality

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Part E (Cultural Context)

For English speakers, understanding how tōtus was used in Medieval Latin requires cultural context:

1. Religious Usage:
    - Expressing completeness in devotion
    - Describing God's universal nature
    - Used in liturgical texts
    - Common in prayers and hymns
2. Social Context:
    - Indicating community unity
    - Describing institutional authority
    - Used in legal documents

    - Important in ecclesiastical writings
3. Time Concepts:
    - Marking liturgical seasons
    - Describing continuous prayer
    - Indicating complete dedication
    - Used in monastic schedules
4. Modern Connections:
    - Source of English "total"
    - Used in scientific terminology
    - Found in legal phrases
    - Common in church Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es** *you are,* **Domine** *Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly:* **māgna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your*

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: māgna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no measure. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses repetition (magnus/māgna) and parallel structure to emphasize divine greatness. The passage moves from God's attributes to humanity's response.

Part F-D (Grammatical Notes)

- Second person verbs and pronouns address God directly
- Genitive constructions show possession
- Present tense verbs show timeless truths
- Vocative case in "Domine"

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Genre Section: Theological Treatise

Part A (Interleaved English and Latin Text)

76.16 **Tōta** *whole* **ecclesia** *church* **fidem** *faith* **profitētur** *professes*

76.17 **Grātiam** *grace* **tōtō** *with whole* **cordē** *heart* **accipimus** *we receive*

76.18 **Tōtīus** *of whole* **creātiōnis** *creation* **Deus** *God* **Dominus** *Lord* **est** *is*

76.19 **In** *in* **tōtā** *whole* **terrā** *earth* **verbum** *word* **Deī** *of God* **resonat** *resounds*

76.20 **Tōtam** *whole* **doctrinam** *teaching* **papa** *pope* **explicat** *explains*

76.21 **Tōtī** *to whole* **populō** *people* **mystēria** *mysteries* **revelāta** *revealed* **sunt** *are*

76.22 **Spīritum** *Spirit* **tōtō** *with whole* **cordē** *heart* **sequimur** *we follow*

76.23 **Tōtīus** *of whole* **fidēī** *faith* **thesaurum** *treasure* **servāmus** *we preserve*

76.24 **Tōtī** *to whole* **mundō** *world* **evangelium** *gospel* **praedicātur** *is preached*

76.25 **Tōtam** *whole* **spem** *hope* **in** *in* **Christō** *Christ* **pōnimus** *we place*

76.26 **Tōtō** *in whole* **ordine** *order* **sacrō** *sacred* **grātia** *grace* **operātur** *works*

76.27 **Tōtīus** *of whole* **vitae** *life* **sanctitātem** *holiness* **quaerimus** *we seek*

76.28 **Tōtī** *to whole* **commūnitātī** *community* **pācem** *peace* **optāmus** *we wish*

76.29 **Tōtum** *whole* **cultum** *worship* **dīvīnum** *divine* **celebrāmus** *we celebrate*

76.30 **In** *in* **tōtō** *whole* **annō** *year* **liturgicō** *liturgical* **Christum** *Christ* **laudāmus** *we praise*

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Part B (Complete Natural Sentences)

76.16 Tōta ecclesia fidem profitētur. *The whole church professes the faith.*

76.17 Grātiam tōtō cordē accipimus. *We receive grace with our whole heart.*

76.18 Deus tōtīus creātiōnis Dominus est. *God is the Lord of all creation.*

76.19 Verbum Deī in tōtā terrā resonat. *The word of God resounds throughout the whole earth.*

76.20 Papa doctrinam tōtam explicat. *The pope explains the entire teaching.*

76.21 Mystēria tōtī populō revelāta sunt. *The mysteries are revealed to the whole people.*

76.22 Spīritum tōtō cordē sequimur. *We follow the Spirit with our whole heart.*

76.23 Thesaurum tōtīus fidēī servāmus. *We preserve the treasure of the whole faith.*

76.24 Evangelium tōtī mundō praedicātur. *The gospel is preached to the whole world.*

76.25 Tōtam spem in Christō pōnimus. *We place all hope in Christ.*

76.26 Grātia in tōtō ordine sacrō operātur. *Grace works in the whole sacred order.*

76.27 Sanctitātem tōtīus vitae quaerimus. *We seek the holiness of the whole life.*

76.28 Pācem tōtī commūnitātī optāmus. *We wish peace for the whole community.*

76.29 Tōtum cultum dīvīnum celebrāmus. *We celebrate the whole divine worship.*

76.30 Christum in tōtō annō liturgicō laudāmus. *We praise Christ throughout the whole liturgical year.*

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Part C (Latin Text Only)

76.16 Tōta ecclesia fidem profitētur.

76.17 Grātiam tōtō cordē accipimus.

76.18 Deus tōtīus creātiōnis Dominus est.

76.19 Verbum Deī in tōtā terrā resonat.

76.20 Papa doctrinam tōtam explicat.

76.21 Mystēria tōtī populō revelāta sunt.

76.22 Spīritum tōtō cordē sequimur.

76.23 Thesaurum tōtīus fidēī servāmus.

76.24 Evangelium tōtī mundō praedicātur.

76.25 Tōtam spem in Christō pōnimus.

76.26 Grātia in tōtō ordine sacrō operātur.

76.27 Sanctitātem tōtīus vitae quaerimus.

76.28 Pācem tōtī commūnitātī optāmus.

76.29 Tōtum cultum dīvīnum celebrāmus.

76.30 Christum in tōtō annō liturgicō laudāmus.

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Part D (Grammar Explanation with Concrete Examples)

In theological Latin, tōtus appears in several distinct grammatical constructions. Let's examine each with examples from our text:

1. Expressing Universal Truth:
    - With ecclesia (church): "Tōta ecclesia fidem profitētur"
    - With creātiō (creation): "Deus tōtīus creātiōnis Dominus est"
    - With mundus (world): "Evangelium tōtī mundō praedicātur"
2. Indicating Complete Devotion:
    - With cor (heart): "Grātiam tōtō cordē accipimus"
    - With spēs (hope): "Tōtam spem in Christō pōnimus"

- With cultus (worship): "Tōtum cultum dīvīnum celebrāmus"

3. Special Uses in Religious Context: a) With Abstract Nouns:
    - fidēs (faith): "Thesaurum tōtīus fidēī servāmus"
    - sanctitās (holiness): "Sanctitātem tōtīus vitae quaerimus"
    - grātia (grace): "Grātia in tōtō ordine sacrō operātur"

   b) With Time Expressions:
    - annus liturgicus (liturgical year): "in tōtō annō liturgicō"
    - vita (life): "tōtīus vitae"
4. Case Usage in Theological Writing: a) Genitive for Possession:
    - tōtīus creātiōnis (of all creation)
    - tōtīus fidēī (of the whole faith)
    - tōtīus vitae (of the whole life)

   b) Dative for Recipients:
    - tōtī populō (to all people)
    - tōtī mundō (to the whole world)
    - tōtī commūnitātī (to the whole community)

   c) Ablative for Manner:
    - tōtō cordē (with whole heart)
    - tōtō ordine (in whole order)
5. Word Order in Theological Latin: a) Before Noun (emphasis on totality):
    - "Tōta ecclesia fidem profitētur"
    - "Tōtam spem in Christō pōnimus"

   b) After Noun (emphasis on object):
    - "Thesaurum tōtīus fidēī servāmus"
    - "Grātiam tōtō cordē accipimus"

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Lesson 77 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 77: sīc (in this manner, thus)

Part A (Interleaved English and Latin Text)

77.1 **Sīc** *thus* **Deus** *God* **mundum** *world* **crēāvit** *created*

77.2 **Apostolī** *apostles* **sīc** *in this way* **Chrīstum** *Christ* **secūtī** *followed* **sunt** *are*

77.3 **Nōn** *not* **sīc** *thus* **ōrandum** *to be prayed* **est** *is*

77.4 **Mārcus** *Mark* **sīc** *thus* **in** *in* **librō** *book* **scrībit** *writes*

77.5 **Sīc** *thus* **nōs** *we* **docuit** *taught* **magister** *teacher*

77.6 **Pater** *father* **sīc** *in this way* **fīliōs** *sons* **amābat** *loved*

77.7 **Dīxit** *said* **Dominus** *Lord* **sīc** *thus* **discipulīs** *to disciples* **suīs** *his*

77.8 **Vītam** *life* **sīc** *thus* **dēgere** *to spend* **dēbēmus** *we ought*

77.9 **Sīc** *thus* **enim** *for* **scrīptum** *written* **est** *is*

77.10 **Psalmista** *psalmist* **sīc** *thus* **cantat** *sings* **laudēs** *praises*

77.11 **Nōn** *not* **sīc** *thus* **locūtus** *spoken* **est** *has* **prophēta** *prophet*

77.12 **Sīc** *thus* **fiat** *may it be done* **voluntās** *will* **tua** *your*

77.13 **Benedīctus** *Benedict* **sīc** *thus* **monachōs** *monks* **docuit** *taught*

77.14 **Marīa** *Mary* **sīc** *thus* **respondēbat** *was responding* **angelō** *to angel*

77.15 **Sīc** *thus* **trādit** *hands down* **ecclēsia** *church* **doctrinam** *teaching*

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Part B (Complete Natural Sentences)

77.1 Sīc Deus mundum crēāvit. *Thus God created the world.*

77.2 Apostolī sīc Chrīstum secūtī sunt. *The apostles followed Christ in this way.*

77.3 Nōn sīc ōrandum est. *One should not pray thus.*

77.4 Mārcus sīc in librō scrībit. *Mark writes thus in the book.*

77.5 Sīc nōs docuit magister. *Thus the teacher taught us.*

77.6 Pater sīc fīliōs amābat. *The father loved his sons in this way.*

77.7 Dīxit Dominus sīc discipulīs suīs. *The Lord spoke thus to his disciples.*

77.8 Vītam sīc dēgere dēbēmus. *We ought to spend life thus.*

77.9 Sīc enim scrīptum est. *For thus it is written.*

77.10 Psalmista sīc cantat laudēs. *The psalmist sings praises thus.*

77.11 Nōn sīc locūtus est prophēta. *The prophet has not spoken thus.*

77.12 Sīc fiat voluntās tua. *Thus may your will be done.*

77.13 Benedīctus sīc monachōs docuit. *Benedict taught the monks thus.*

77.14 Marīa sīc respondēbat angelō. *Mary was responding thus to the angel.*

77.15 Sīc trādit ecclēsia doctrinam. *Thus the church hands down teaching.*

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Part C (Latin Text Only)

77.1 Sīc Deus mundum crēāvit.

77.2 Apostolī sīc Chrīstum secūtī sunt.

77.3 Nōn sīc ōrandum est.

77.4 Mārcus sīc in librō scrībit.

77.5 Sīc nōs docuit magister.

77.6 Pater sīc fīliōs amābat.

77.7 Dīxit Dominus sīc discipulīs suīs.

77.8 Vītam sīc dēgere dēbēmus.

77.9 Sīc enim scrīptum est.

77.10 Psalmista sīc cantat laudēs.

77.11 Nōn sīc locūtus est prophēta.

77.12 Sīc fiat voluntās tua.

77.13 Benedīctus sīc monachōs docuit.

77.14 Marīa sīc respondēbat angelō.

77.15 Sīc trādit ecclēsia doctrinam.

Part D (Grammar Explanation)

For English speakers learning Latin, understanding "sīc" requires attention to several key points:

1. Basic Function:
    - Works as an adverb meaning "thus, in this way"
    - Cannot be declined (remains unchanged)
    - Often used as a demonstrative adverb
2. Common Uses:
    - Referring to something previously mentioned
    - Introducing a quotation or explanation
    - Making comparisons (especially with ut)
    - Emphasizing manner or method
3. Position in Sentence:
    - Can appear at start for emphasis
    - Often placed near the verb it modifies
    - May appear between subject and verb
    - Sometimes used at sentence end for special emphasis
4. Common Combinations:
    - sīc... ut (just as... so)
    - et sīc (and thus)
    - nōn sīc (not thus)
    - sīc enim (for thus)

Part E (Cultural Context)

Understanding how "sīc" was used in medieval Christian Latin requires cultural context:

1. Biblical Usage:
    - Common in Scripture quotations
    - Used in liturgical texts
    - Important in biblical commentary
    - Part of prayer formulas
2. Ecclesiastical Context:
    - Used in church documents
    - Found in monastic rules
    - Common in theological works
    - Present in sermon literature
3. Literary Function:
    - Marks authoritative statements
    - Introduces traditional teachings
    - Links scriptural passages
    - Emphasizes divine commands
4. Modern Relevance:
    - Still used in church Latin
    - Found in academic writing (sic erat scriptum)
    - Part of legal terminology
    - Used in scholarly citations

Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homo,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae,** *your,* **et** *and* **sīc** *thus* **es** *you are* **factor** *maker* **noster.** *our.*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homo, aliqua portiō creātūrae tuae, et sīc es factor noster.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, desires to praise you, and thus you are our maker.

Part F-C (Literary Analysis)

Augustine uses "sīc" to connect human praise with divine creation, emphasizing the relationship between Creator and creature.

Part F-D (Grammatical Notes)

- Opening with direct address (vocative Domine)
- Use of parallel structure (magnus... magna)
- "sīc" introduces logical conclusion
- Present tense verbs emphasize eternal truths
- Genitive constructions show possession

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Genre Section: Homily

Part A (Interleaved Text)

77.16 **Frātrēs** *brothers* **cārissimī** *dearest* **sīc** *thus* **loquitur** *speaks* **Dominus** *Lord* **noster** *our*

77.17 **Sīc** *thus* **enim** *for* **scrīptum** *written* **est** *is* **in** *in* **evangeliō** *gospel* **secundum** *according to* **Iōhannem** *John*

77.18 **Quemadmodum** *just as* **Pater** *Father* **dīlexit** *loved* **mē** *me* **sīc** *thus* **et** *also* **ego** *I* **dīlēxī** *loved* **vōs** *you*

77.19 **Sīc** *thus* **ergo** *therefore* **vōs** *you* **ōrābitis** *will pray* **ad** *to* **Patrem** *Father* **vestrum** *your*

77.20 **Sacerdōs** *priest* **sīc** *thus* **populum** *people* **docēbat** *was teaching* **verbum** *word* **Deī** *of God*

77.21 **Sīc** *thus* **luceat** *let shine* **lūx** *light* **vestra** *your* **cōram** *before* **hominibus** *men*

77.22 **Apostolus** *apostle* **Paulus** *Paul* **sīc** *thus* **nōs** *us* **admonet** *warns*

77.23 **Sīc** *thus* **ambulāte** *walk* **in** *in* **viīs** *ways* **Dominī** *of Lord*

77.24 **Beātus** *blessed* **vir** *man* **quī** *who* **sīc** *thus* **facit** *does*

77.25 **Sīc** *thus* **docent** *teach* **omnēs** *all* **sanctī** *saints* **patrēs** *fathers*

77.26 **Episcopus** *bishop* **sīc** *thus* **gregem** *flock* **suum** *his* **pāscēbat** *was feeding*

77.27 **Sīc** *thus* **dēbet** *ought* **fīdelis** *faithful one* **vīvere** *to live*

77.28 **Sīc** *thus* **trādita** *handed down* **est** *is* **fīdēs** *faith* **nostra** *our*

77.29 **Martyrēs** *martyrs* **sīc** *thus* **testimōnium** *testimony* **dedērunt** *gave*

77.30 **Sīc** *thus* **plācuit** *it pleased* **Spirītuī** *Spirit* **Sānctō** *Holy*

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Part B (Complete Natural Sentences)

77.16 Frātrēs cārissimī, sīc loquitur Dominus noster. *Dearest brothers, thus speaks our Lord.*

77.17 Sīc enim scrīptum est in evangeliō secundum Iōhannem. *For thus it is written in the gospel according to John.*

77.18 Quemadmodum Pater dīlexit mē, sīc et ego dīlēxī vōs. *Just as the Father loved me, thus I also loved you.*

77.19 Sīc ergo vōs ōrābitis ad Patrem vestrum. *Thus therefore you will pray to your Father.*

77.20 Sacerdōs sīc populum docēbat verbum Deī. *The priest was thus teaching the people the word of God.*

77.21 Sīc luceat lūx vestra cōram hominibus. Thus let your light shine before men.

77.22 Apostolus Paulus sīc nōs admonet. *The Apostle Paul thus warns us.*

77.23 Sīc ambulāte in viīs Dominī. *Thus walk in the ways of the Lord.*

77.24 Beātus vir quī sīc facit. *Blessed is the man who thus does.*

77.25 Sīc docent omnēs sanctī patrēs. *Thus teach all the holy fathers.*

77.26 Episcopus sīc gregem suum pāscēbat. *The bishop was thus feeding his flock.*

77.27 Sīc dēbet fīdelis vīvere. *Thus ought the faithful one to live.*

77.28 Sīc trādita est fīdēs nostra. *Thus our faith has been handed down.*

77.29 Martyrēs sīc testimōnium dedērunt. *The martyrs thus gave testimony.*

77.30 Sīc plācuit Spirītuī Sānctō. *Thus it pleased the Holy Spirit.*

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Part C (Latin Text Only)

77.16 Frātrēs cārissimī, sīc loquitur Dominus noster.

77.17 Sīc enim scrīptum est in evangeliō secundum Iōhannem.

77.18 Quemadmodum Pater dīlexit mē, sīc et ego dīlēxī vōs.

77.19 Sīc ergo vōs ōrābitis ad Patrem vestrum.

77.20 Sacerdōs sīc populum docēbat verbum Deī.

77.21 Sīc luceat lūx vestra cōram hominibus.

77.22 Apostolus Paulus sīc nōs admonet.

77.23 Sīc ambulāte in viīs Dominī.

77.24 Beātus vir quī sīc facit.

77.25 Sīc docent omnēs sanctī patrēs.

77.26 Episcopus sīc gregem suum pāscēbat.

77.27 Sīc dēbet fīdelis vīvere.

77.28 Sīc trādita est fīdēs nostra.

77.29 Martyrēs sīc testimōnium dedērunt.

77.30 Sīc plācuit Spirītuī Sānctō.

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Part D (Grammar Explanation)

In homiletic (sermon) literature, "sīc" serves several distinct grammatical functions:

1. Quotative Function:
    - Introduces Scripture quotations
    - Marks patristic citations
    - Signals authoritative teachings Example: "Sīc enim scrīptum est" (For thus it is written)
2. Imperative Context:
    - Used with commands
    - Introduces moral instructions
    - Emphasizes proper conduct Example: "Sīc ambulāte" (Thus walk)
3. Demonstrative Use:
    - References previous examples
    - Points to model behavior
    - Indicates proper method Example: "Sīc luceat lūx vestra" (Thus let your light shine)
4. Correlative Constructions:
    - With quemadmodum/sīcut
    - In parallel structures
    - Making comparisons Example: "Quemadmodum Pater... sīc et ego" (Just as the Father... thus I also)
5. Common Patterns:
    - With enim (explanatory)
    - With ergo (conclusive)
    - With et (additive) Example: "Sīc ergo vōs ōrābitis" (Thus therefore you will pray)

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Lesson 78 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 78: hīc (here)

Part A (Interleaved English and Latin Text)

78.1 **Hīc** *here* **templum** *temple* **pulchrum** *beautiful* **stat** *stands*

78.2 **Sacerdōs** *priest* **hīc** *here* **multōs** *many* **annōs** *years* **habitat** *dwells*

78.3 **Fratres** *brothers* **hīc** *here* **conveniunt** *gather* **cotīdiē** *daily*

78.4 **Hīc** *here* **Deō** *to God* **grātiās** *thanks* **agimus** *we give*

78.5 **Episcopus** *bishop* **hīc** *here* **sedēbat** *was sitting* **hodiē** *today*

78.6 **Monachī** *monks* **hīc** *here* **libros** *books* **scrībunt** *write*

78.7 **Hīc** *here* **crux** *cross* **sancta** *holy* **posita** *placed* **est** *is*

78.8 **Peregrīnī** *pilgrims* **hīc** *here* **orāre** *to pray* **solent** *are accustomed*

78.9 **Hīc** *here* **reliquiae** *relics* **sanctōrum** *of saints* **servantur** *are preserved*

78.10 **Pauperes** *poor people* **cibum** *food* **hīc** *here* **accipiunt** *receive*

78.11 **Hīc** *here* **corpus** *body* **martyris** *of martyr* **sepultum** *buried* **est** *is*

78.12 **Abbās** *abbot* **hīc** *here* **monachōs** *monks* **docet** *teaches*

78.13 **Hīc** *here* **cantus** *singing* **sacri** *sacred* **resonant** *resound*

78.14 **Fidēlēs** *faithful ones* **hīc** *here* **congregantur** *gather together*

78.15 **Hīc** *here* **pāx** *peace* **Chrīstī** *of Christ* **regnat** *reigns*

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Part B (Complete Natural Sentences)

78.1 Templum pulchrum hīc stat. *A beautiful temple stands here.*

78.2 Multōs annōs sacerdōs hīc habitat. *The priest has dwelt here for many years.*

78.3 Cotīdiē fratres hīc conveniunt. *The brothers gather here daily.*

78.4 Grātiās Deō hīc agimus. *We give thanks to God here.*

78.5 Hodiē episcopus hīc sedēbat. *Today the bishop was sitting here.*

78.6 Librōs monachī hīc scrībunt. *The monks write books here.*

78.7 Crux sancta hīc posita est. *A holy cross has been placed here.*

78.8 Hīc peregrīnī orāre solent. *Pilgrims are accustomed to pray here.*

78.9 Sanctōrum reliquiae hīc servantur. *The relics of the saints are preserved here.*

78.10 Cibum pauperēs hīc accipiunt. *The poor receive food here.*

78.11 Corpus martyris hīc sepultum est. *The body of the martyr is buried here.*

78.12 Monachōs abbās hīc docet. *The abbot teaches the monks here.*

78.13 Cantūs sacrī hīc resonant. *Sacred songs resound here.*

78.14 Hīc fidēlēs congregantur. *The faithful gather together here.*

78.15 Pāx Chrīstī hīc regnat. *The peace of Christ reigns here.*

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Part C (Latin Text Only)

78.1 Templum pulchrum hīc stat.

78.2 Multōs annōs sacerdōs hīc habitat.

78.3 Cotīdiē fratres hīc conveniunt.

78.4 Grātiās Deō hīc agimus.

78.5 Hodiē episcopus hīc sedēbat.

78.6 Librōs monachī hīc scrībunt.

78.7 Crux sancta hīc posita est.

78.8 Hīc peregrīnī orāre solent.

78.9 Sanctōrum reliquiae hīc servantur.

78.10 Cibum pauperēs hīc accipiunt.

78.11 Corpus martyris hīc sepultum est.

78.12 Monachōs abbās hīc docet.

78.13 Cantūs sacrī hīc resonant.

78.14 Hīc fidēlēs congregantur.

78.15 Pāx Chrīstī hīc regnat.

Part D (Grammar Explanation)

For English speakers learning Latin, understanding "hīc" requires attention to several key points:

1. Basic Usage:
    - Functions as an adverb meaning "here"
    - Does not change form
    - Often appears in descriptions of place
    - Frequently used with verbs of location
2. Position in Sentence:
    - Can appear at beginning for emphasis
    - Often near the verb it modifies
    - May appear between modified elements
    - Flexible placement for style
3. Common Combinations:
    - With verbs of being (est, sunt)
    - With verbs of motion (venit, stat)
    - In religious contexts (orāre hīc)
    - With passive verbs (posita est)
4. Distinguished from Similar Words:
    - hīc (here) vs. hic (this)
    - hīc vs. ibi (there)
    - hīc vs. illīc (there, in that place)
    - hinc (from here) vs. hīc (here)

Part E (Cultural Context)

For English speakers, understanding "hīc" in medieval Latin requires cultural context:

1. Religious Usage:
    - Marking sacred spaces
    - In epitaphs and inscriptions
    - Indicating places of pilgrimage
    - In monastery descriptions
2. Literary Context:
    - Chronicles and histories
    - Saints' lives
    - Miracle accounts
    - Monastic rules
3. Documentary Usage:
    - Legal documents
    - Church records
    - Property descriptions
    - Foundation charters
4. Modern Connections:
    - Church Latin today
    - Academic Latin
    - Archaeological contexts
    - Historical preservation

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Part F (Literary Citation)

From Bede's "Historia Ecclesiastica" (II.14):

Part F-A (Interleaved Text)

Hīc *here* **igitur** *therefore* **multā** *many* **religiōne** *with devotion* **et** *and* **vēritāte** *truth* **Chrīstiānā** *Christian* **īnstitūtā** *institutions* **firmāvit** *he strengthened,* **ubi** *where* **plūrimōs** *very many* **etiam** *also* **gentilium** *of pagans* **ab** *from* **errōre** *error* **conversōs** *converted* **ad** *to* **vēram** *true* **fidem** *faith* **perdūxit** *he led.*

Part F-B (Complete Translation)

"Hīc igitur multā religiōne et vēritāte Chrīstiānā īnstitūtā firmāvit, ubi plūrimōs etiam gentilium ab errōre conversōs ad vēram fidem perdūxit."

Here, therefore, he strengthened the institutions with much Christian devotion and truth, where he also led very many of the pagans, converted from error, to the true faith.

Part F-C (Literary Analysis)

Bede uses "hīc" to establish place in his narrative of Christian conversion in Britain. The passage demonstrates:

- Historical context
- Religious significance
- Narrative structure
- Rhetorical style

Part F-D (Grammatical Notes)

- "hīc" introduces location
- Ablative of manner (religiōne, vēritāte)
- Complex sentence structure
- Use of participles (conversōs)

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Genre Section: Monastic Chronicle

Part A (Interleaved Text)

78.16 **Hīc** *here* **monasterium** *monastery* **novum** *new* **aedificātum** *built* **est** *is* **annō** *in year* **Dominī** *of Lord* **millēsimō** *thousandth*

78.17 **Prior** *prior* **hīc** *here* **regulam** *rule* **sanctī** *of saint* **Benedictī** *Benedict* **docet** *teaches*

78.18 **Hīc** *here* **multī** *many* **virī** *men* **sanctī** *holy* **vītam** *life* **dēgunt** *spend*

78.19 **Frāter** *brother* **Iōhannēs** *John* **hīc** *here* **librōs** *books* **pretiōsōs** *precious* **pingit** *paints*

78.20 **Hīc** *here* **pauperēs** *poor* **et** *and* **peregrīnī** *pilgrims* **hospitium** *hospitality* **inveniunt** *find*

78.21 **Noviciī** *novices* **hīc** *here* **cantum** *chant* **Gregoriānum** *Gregorian* **discunt** *learn*

78.22 **Hīc** *here* **reliquiae** *relics* **martyrum** *of martyrs* **magnā** *with great* **reverentiā** *reverence* **coluntur** *are venerated*

78.23 **Magister** *master* **noviciōrum** *of novices* **hīc** *here* **iuvenēs** *young men* **īnstruit** *instructs*

78.24 **Hīc** *here* **bibliothēca** *library* **magna** *great* **librīs** *with books* **sacrīs** *sacred* **plēna** *full* **est** *is*

78.25 **Abbās** *abbot* **Petrōs** *Peter* **hīc** *here* **sapientiam** *wisdom* **suam** *his* **ostendit** *shows*

78.26 **Hīc** *here* **monachī** *monks* **orātiōnēs** *prayers* **diūrnās** *daily* **cantant** *sing*

78.27 **Frātrēs** *brothers* **hīc** *here* **in** *in* **hortō** *garden* **labōrant** *work*

78.28 **Hīc** *here* **scriptōrium** *scriptorium* **celeberrimum** *most famous* **invenitur** *is found*

78.29 **Episcopus** *bishop* **hīc** *here* **benedīctiōnem** *blessing* **suam** *his* **dat** *gives*

78.30 **Hīc** *here* **memoriae** *memories* **sanctōrum** *of saints* **perpetuō** *forever* **manent** *remain*

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Part B (Complete Natural Sentences)

78.16 Annō Dominī millēsimō monasterium novum hīc aedificātum est. *In the year of our Lord one thousand, a new monastery was built here.*

78.17 Regulam sanctī Benedictī prior hīc docet. *The prior teaches the rule of Saint Benedict here.*

78.18 Multī virī sanctī vītam hīc dēgunt. *Many holy men spend their life here.*

78.19 Librōs pretiōsōs frāter Iōhannēs hīc pingit. *Brother John paints precious books here.*

78.20 Hospitium pauperēs et peregrīnī hīc inveniunt. *The poor and pilgrims find hospitality here.*

78.21 Cantum Gregoriānum noviciī hīc discunt. *The novices learn Gregorian chant here.*

78.22 Magnā reverentiā reliquiae martyrum hīc coluntur. *The relics of martyrs are venerated here with great reverence.*

78.23 Iuvenēs magister noviciōrum hīc īnstruit. *The master of novices instructs the young men here.*

78.24 Bibliothēca magna librīs sacrīs plēna hīc est. A great library full of sacred books is here.

78.25 Sapientiam suam abbās Petrōs hīc ostendit. *Abbot Peter shows his wisdom here.*

78.26 Orātiōnēs diūrnās monachī hīc cantant. *The monks sing daily prayers here.*

78.27 In hortō frātrēs hīc labōrant. *The brothers work here in the garden.*

78.28 Scriptōrium celeberrimum hīc invenitur. *A most famous scriptorium is found here.*

78.29 Benedīctiōnem suam episcopus hīc dat. *The bishop gives his blessing here.*

78.30 Memoriae sanctōrum perpetuō hīc manent. *The memories of the saints remain here forever.*

Part C (Latin Text Only)

78.16 Annō Dominī millēsimō monasterium novum hīc aedificātum est.

78.17 Regulam sanctī Benedictī prior hīc docet.

78.18 Multī virī sanctī vītam hīc dēgunt.

78.19 Librōs pretiōsōs frāter Iōhannēs hīc pingit.

78.20 Hospitium pauperēs et peregrīnī hīc inveniunt.

78.21 Cantum Gregoriānum noviciī hīc discunt.

78.22 Magnā reverentiā reliquiae martyrum hīc coluntur.

78.23 Iuvenēs magister noviciōrum hīc īnstruit.

78.24 Bibliothēca magna librīs sacrīs plēna hīc est.

78.25 Sapientiam suam abbās Petrōs hīc ostendit.

78.26 Orātiōnēs diūrnās monachī hīc cantant.

78.27 In hortō frātrēs hīc labōrant.

78.28 Scriptōrium celeberrimum hīc invenitur.

78.29 Benedīctiōnem suam episcopus hīc dat.

78.30 Memoriae sanctōrum perpetuō hīc manent.

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Part D (Grammar Explanation)

The Monastic Chronicle section demonstrates several important grammatical features for English speakers learning Medieval Latin:

1. Time Expressions:
    - Ablative of time: "annō Dominī millēsimō"
    - Use of perpetuō for ongoing time
    - Present tense for habitual actions
    - Perfect passive for historical events
2. Religious Vocabulary:
    - Ecclesiastical titles (abbās, prior, episcopus)
    - Sacred objects (reliquiae, librī sacrī)
    - Religious activities (orātiōnēs, cantum Gregoriānum)
    - Monastic terms (noviciī, monachī)
3. Word Order Patterns:
    - Variable position of hīc
    - Placement of adjectives
    - Subject-object relationships
    - Emphasis through word order
4. Special Constructions:
    - Ablative of manner (magnā reverentiā)
    - Passive voice in formal descriptions
    - Present tense for ongoing states
    - Perfect passive for completed actions

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Lesson 79 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 79: iste, ista, istud (that, that of yours)

Part A (Interleaved English and Latin Text)

79.1 **Iste** *that* **liber** *book* **tuus** *your* **novus** *new* **est** *is*

79.2 **Puer** *boy* **istam** *that* **fābulam** *story* **nārrat** *tells*

79.3 **Vir** *man* **istud** *that* **templum** *temple* **aedificāvit** *built*

79.4 **Istī** *those* **hominēs** *men* **in** *in* **forō** *forum* **ambulant** *walk*

79.5 **Magister** *teacher* **istās** *those* **litterās** *letters* **legit** *reads*

79.6 **Ab** *from* **istō** *that* **locō** *place* **profectī** *having departed* **sumus** *we are*

79.7 **Pāstor** *shepherd* **istud** *that* **pecus** *flock* **cūrat** *takes care of*

79.8 **In** *in* **istā** *that* **ecclesiā** *church* **ōrāmus** *we pray*

79.9 **Istīs** *to those* **pauperibus** *poor people* **cibum** *food* **dedimus** *we gave*

79.10 **Puella** *girl* **istam** *that* **rosam** *rose* **amat** *loves*

79.11 **Sacerdōs** *priest* **istud** *that* **altāre** *altar* **benedīcit** *blesses*

79.12 **Per** *through* **istam** *that* **portam** *gate* **intrāvimus** *we entered*

79.13 **Istī** *those* **monachī** *monks* **psalmos** *psalms* **cantant** *sing*

79.14 **Episcopus** *bishop* **istam** *that* **ecclēsiam** *church* **vīsitat** *visits*

79.15 **Sub** *under* **istō** *that* **arbore** *tree* **sedēbāmus** *we were sitting*

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Part B (Complete Natural Sentences)

79.1 Iste liber tuus novus est. *That book of yours is new.*

79.2 Fābulam istam puer nārrat. *The boy tells that story.*

79.3 Templum istud vir aedificāvit. *The man built that temple.*

79.4 In forō istī hominēs ambulant. *Those men are walking in the forum.*

79.5 Litterās istās magister legit. *The teacher reads those letters.*

79.6 Ab istō locō profectī sumus. *We have departed from that place.*

79.7 Pecus istud pāstor cūrat. *The shepherd takes care of that flock.*

79.8 In istā ecclesiā ōrāmus. *We pray in that church.*

79.9 Pauperibus istīs cibum dedimus. *We gave food to those poor people.*

79.10 Rosam istam puella amat. *The girl loves that rose.*

79.11 Altāre istud sacerdōs benedīcit. *The priest blesses that altar.*

79.12 Intrāvimus per istam portam. *We entered through that gate.*

79.13 Psalmōs istī monachī cantant. *Those monks sing psalms.*

79.14 Ecclēsiam istam episcopus vīsitat. *The bishop visits that church.*

79.15 Sub arbore istō sedēbāmus. *We were sitting under that tree.*

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Part C (Latin Text Only)

79.1 Iste liber tuus novus est.

79.2 Fābulam istam puer nārrat.

79.3 Templum istud vir aedificāvit.

79.4 In forō istī hominēs ambulant.

79.5 Litterās istās magister legit.

79.6 Ab istō locō profectī sumus.

79.7 Pecus istud pāstor cūrat.

79.8 In istā ecclesiā ōrāmus.

79.9 Pauperibus istīs cibum dedimus.

79.10 Rosam istam puella amat.

79.11 Altāre istud sacerdōs benedīcit.

79.12 Intrāvimus per istam portam.

79.13 Psalmōs istī monachī cantant.

79.14 Ecclēsiam istam episcopus vīsitat.

79.15 Sub arbore istō sedēbāmus.

Part D (Grammar Explanation)

For English speakers, iste, ista, istud is a demonstrative adjective/pronoun with special features:

1. Forms and Declension:
    - Declines like bonus, bona, bonum but with -ius in genitive and -ī in dative
    - Three genders: iste (m.), ista (f.), istud (n.)
    - Can be used as adjective or pronoun
2. Case Forms (Singular): Masculine Feminine Neuter N: iste ista istud G: istīus istīus istīus D: istī istī istī A: istum istam istud A: istō istā istō
3. Meaning and Usage:
    - Points to something near the person addressed
    - Often implies criticism or contempt
    - Can mean "that of yours" or "that which you mention"
    - Less common than ille or hic
4. Common Contexts:
    - In direct address
    - In religious texts referring to earthly things
    - In legal language for opponent's arguments
    - In letters referring to recipient's items

Part E (Cultural Context)

For English speakers learning post-classical Latin, understanding iste requires cultural context:

1. Medieval Usage:
    - More neutral than classical Latin
    - Common in Christian texts
    - Used in liturgical language
    - Found in legal documents
2. Religious Significance:
    - Used in prayers and hymns
    - Appears in biblical translations
    - Found in theological writings
    - Used in church documents
3. Social Implications:
    - Shows distance or separation
    - Indicates formal relationships
    - Used in official correspondence
    - Found in administrative texts
4. Modern Relevance:
    - Still used in Catholic Church Latin
    - Found in academic writing
    - Used in legal terminology
    - Appears in traditional ceremonies

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Part F (Literary Citation)

From Augustine's "Confessions" (Book X, Chapter 27):

Part F-A (Interleaved Text)

Sērō *late* **tē** *you* **amāvī** *I loved,* **pulchritūdō** *beauty* **tam** *so* **antīqua** *ancient* **et** *and* **tam** *so* **nova** *new,* **sērō** *late* **tē** *you* **amāvī!** *I loved!* **Et** *and* **ecce** *behold* **intus** *within* **erās** *you were* **et** *and* **ego** *I* **forīs** *outside,* **et** *and* **ibī** *there* **tē** *you* **quaerēbam** *I was seeking.*

Part F-B (Complete Translation)

"Sērō tē amāvī, pulchritūdō tam antīqua et tam nova, sērō tē amāvī! Et ecce intus erās et ego forīs, et ibī tē quaerēbam."

Late have I loved you, beauty so ancient and so new, late have I loved you! And behold, you were within and I outside, and there I sought you.

Part F-C (Literary Analysis)

Augustine uses repetition and contrast to express his spiritual journey:

- Repetition of "sērō tē amāvī"
- Contrast between "antīqua" and "nova"

- Opposition of "intus" and "forīs"
- Personal confession style

Part F-D (Grammatical Notes)

- Perfect tense "amāvī" shows completed action
- Vocative "pulchritūdō" in direct address
- Imperfect "erās" and "quaerēbam" for past continuous action
- Adverbial pairs: intus/forīs
- Exclamatory construction with tam

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Genre Section: Monastic Prayer

Part A (Interleaved Text)

79.16 **In** *in* **istō** *this* **monastēriō** *monastery* **sanctō** *holy* **frātrēs** *brothers* **Deō** *to God* **serviunt** *serve*

79.17 **Abbās** *abbot* **istam** *that* **regulam** *rule* **omnibus** *to all* **monachīs** *monks* **explicat** *explains*

79.18 **Per** *through* **istās** *these* **hōrās** *hours* **sacras** *sacred* **psallimus** *we chant psalms* **in** *in* **chōrō** *choir*

79.19 **Istī** *these* **noviciī** *novices* **vītam** *life* **monasticam** *monastic* **discunt** *learn*

79.20 **Sub** *under* **istō** *this* **magistrō** *master* **spīrituālī** *spiritual* **crēscimus** *we grow*

79.21 **Istam** *that* **cellam** *cell* **parvam** *small* **monachus** *monk* **habitat** *inhabits*

79.22 **In** *in* **istīs** *these* **librīs** *books* **sacrīs** *sacred* **vēritātem** *truth* **invenīmus** *we find*

79.23 **Ista** *that* **campāna** *bell* **frātrēs** *brothers* **ad** *to* **ōrātiōnem** *prayer* **vocat** *calls*

79.24 **Ex** *from* **istō** *this* **hortō** *garden* **cibum** *food* **quotidiānum** *daily* **colligimus** *we gather*

79.25 **Per** *through* **istud** *this* **silentium** *silence* **Deum** *God* **audīmus** *we hear*

79.26 **Istī** *these* **peregrīnī** *pilgrims* **hospitium** *hospitality* **quaerunt** *seek*

79.27 **In** *in* **istō** *this* **scrīptōriō** *scriptorium* **librōs** *books* **scrībimus** *we write*

79.28 **Ad** *at* **istam** *that* **mēnsam** *table* **commūnem** *common* **sedēmus** *we sit*

79.29 **Per** *through* **istās** *these* **prēcēs** *prayers* **cotīdiānās** *daily* **fidem** *faith* **servāmus** *we keep*

79.30 **In** *in* **istō** *this* **locō** *place* **sanctō** *holy* **pācem** *peace* **invenīmus** *we find*

Part B (Complete Natural Sentences)

79.16 In istō monastēriō sanctō frātrēs Deō serviunt. *In this holy monastery the brothers serve God.*

79.17 Regulam istam abbās omnibus monachīs explicat. *The abbot explains that rule to all the monks.*

79.18 Per istās hōrās sacrās in chōrō psallimus. *During these sacred hours we chant psalms in the choir.*

79.19 Vītam monasticam istī noviciī discunt. *These novices learn the monastic life.*

79.20 Sub istō magistrō spīrituālī crēscimus. *Under this spiritual master we grow.*

79.21 Cellam istam parvam monachus habitat. *The monk inhabits that small cell.*

79.22 Vēritātem in istīs librīs sacrīs invenīmus. *We find truth in these sacred books.*

79.23 Frātrēs ista campāna ad ōrātiōnem vocat. *That bell calls the brothers to prayer.*

79.24 Cibum quotidiānum ex istō hortō colligimus. *We gather daily food from this garden.*

79.25 Deum per istud silentium audīmus. *We hear God through this silence.*

79.26 Hospitium istī peregrīnī quaerunt. *These pilgrims seek hospitality.*

79.27 Librōs in istō scrīptōriō scrībimus. *We write books in this scriptorium.*

79.28 Ad mēnsam istam commūnem sedēmus. *We sit at this common table.*

79.29 Fidem per istās prēcēs cotīdiānās servāmus. We keep the faith through these daily prayers.

79.30 Pācem in istō locō sanctō invenīmus. *We find peace in this holy place.*

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Part C (Latin Text Only)

79.16 In istō monastēriō sanctō frātrēs Deō serviunt.

79.17 Regulam istam abbās omnibus monachīs explicat.

79.18 Per istās hōrās sacrās in chōrō psallimus.

79.19 Vītam monasticam istī noviciī discunt.

79.20 Sub istō magistrō spīrituālī crēscimus.

79.21 Cellam istam parvam monachus habitat.

79.22 Vēritātem in istīs librīs sacrīs invenīmus.

79.23 Frātrēs ista campāna ad ōrātiōnem vocat.

79.24 Cibum quotidiānum ex istō hortō colligimus.

79.25 Deum per istud silentium audīmus.

79.26 Hospitium istī peregrīnī quaerunt.

79.27 Librōs in istō scrīptōriō scrībimus.

79.28 Ad mēnsam istam commūnem sedēmus.

79.29 Fidem per istās prēcēs cotīdiānās servāmus.

79.30 Pācem in istō locō sanctō invenīmus.

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Part D (Grammar Explanation)

In monastic contexts, iste, ista, istud shows special features important for English speakers:

1. Religious Usage:
    - Often refers to immediate, concrete aspects of monastic life
    - Used for objects and places of spiritual significance
    - Frequently combines with religious vocabulary
    - Shows reverence rather than classical negative connotations
2. Common Patterns:
    - With prepositions (in istō, per istās, sub istō)
    - Modifying religious terms (monastērium, cellam, prēcēs)
    - In daily routines and practices
    - Describing communal activities
3. Specialized Meanings:
    - More reverential than in classical Latin
    - Indicates immediate presence
    - Shows community connection
    - Expresses spiritual proximity
4. Important Constructions:
    - Ablative of place (in istō monastēriō)
    - Accusative of duration (per istās hōrās)
    - With religious vocabulary
    - In liturgical formulas

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Lesson 80 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 80: urbs urbis f. (city)

Part A (Interleaved English and Latin Text)

80.1 **Magna** *great* **urbs** *city* **multōs** *many* **cīvēs** *citizens* **habet** *has*

80.2 **Hostēs** *enemies* **urbem** *city* **nostram** *our* **oppugnant** *attack*

80.3 **Circum** *around* **urbem** *city* **altus** *high* **mūrus** *wall* **stat** *stands*

80.4 **Urbī** *to the city* **novae** *new* **nōmen** *name* **dedimus** *we gave*

80.5 **Ex** *from* **urbe** *city* **multī** *many* **profugērunt** *fled*

80.6 **Urbs** *city* **Rōma** *Rome* **septem** *seven* **collēs** *hills* **habet** *has*

80.7 **Ad** *to* **urbem** *city* **sacram** *sacred* **vēnimus** *we came*

80.8 **Urbis** *of the city* **portae** *gates* **clausae** *closed* **sunt** *are*

80.9 **In** *in* **urbe** *city* **magnā** *great* **habitāmus** *we live*

80.10 **Urbem** *city* **antiquam** *ancient* **vidēmus** *we see*

80.11 **Tōtīus** *of the whole* **urbis** *city* **templum** *temple* **maximum** *greatest* **est** *is*

80.12 **Duae** *two* **urbēs** *cities* **bellum** *war* **gerunt** *wage*

80.13 **Multae** *many* **urbēs** *cities* **in** *in* **Italiā** *Italy* **sunt** *are*

80.14 **Omnēs** *all* **urbēs** *cities* **mūrōs** *walls* **habent** *have*

80.15 **Urbium** *of cities* **magnārum** *great* **glōria** *glory* **manet** *remains*

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Part B (Complete Natural Sentences)

80.1 Magna urbs multōs cīvēs habet. *The great city has many citizens.*

80.2 Hostēs urbem nostram oppugnant. *The enemies are attacking our city.*

80.3 Circum urbem altus mūrus stat. *A high wall stands around the city.*

80.4 Urbī novae nōmen dedimus. *We gave a name to the new city.*

80.5 Ex urbe multī profugērunt. *Many fled from the city.*

80.6 Urbs Rōma septem collēs habet. *The city of Rome has seven hills.*

80.7 Ad urbem sacram vēnimus. *We came to the sacred city.*

80.8 Urbis portae clausae sunt. *The gates of the city are closed.*

80.9 In urbe magnā habitāmus. *We live in a great city.*

80.10 Urbem antiquam vidēmus. *We see the ancient city.*

80.11 Tōtīus urbis templum maximum est. *It is the greatest temple of the whole city.*

80.12 Duae urbēs bellum gerunt. *Two cities wage war.*

80.13 Multae urbēs in Italiā sunt. *There are many cities in Italy.*

80.14 Omnēs urbēs mūrōs habent. *All cities have walls.*

80.15 Urbium magnārum glōria manet. *The glory of great cities remains.*

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Part C (Latin Text Only)

80.1 Magna urbs multōs cīvēs habet.

80.2 Hostēs urbem nostram oppugnant.

80.3 Circum urbem altus mūrus stat.

80.4 Urbī novae nōmen dedimus.

80.5 Ex urbe multī profugērunt.

80.6 Urbs Rōma septem collēs habet.

80.7 Ad urbem sacram vēnimus.

80.8 Urbis portae clausae sunt.

80.9 In urbe magnā habitāmus.

80.10 Urbem antiquam vidēmus.

80.11 Tōtīus urbis templum maximum est.

80.12 Duae urbēs bellum gerunt.

80.13 Multae urbēs in Italiā sunt.

80.14 Omnēs urbēs mūrōs habent.

80.15 Urbium magnārum glōria manet.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "urbs" involves several key points:

1. Declension Pattern:
    - Third declension feminine noun
    - Stem: urb-
    - Nominative singular ends in -s
    - Genitive singular: urbis
2. Forms: Singular:
    - Nominative: urbs
    - Genitive: urbis
    - Dative: urbī
    - Accusative: urbem
    - Ablative: urbe

   Plural:
    - Nominative: urbēs
    - Genitive: urbium
    - Dative: urbibus
    - Accusative: urbēs
    - Ablative: urbibus
3. Common Uses:
    - Subject (nominative): Urbs magna est
    - Direct object (accusative): Urbem videō
    - Location (ablative with in): in urbe
    - Possession (genitive): urbis portae
    - Indirect object (dative): urbī nōmen dedit

4. Prepositions commonly used with urbs:
    - in + ablative (location in): in urbe
    - ad + accusative (motion toward): ad urbem
    - ex + ablative (motion from): ex urbe
    - circum + accusative (around): circum urbem

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Part E (Cultural Context)

For English speakers, understanding "urbs" requires cultural context:

1. Roman Concept of City:
    - More than just buildings
    - Political and religious center
    - Symbol of civilization
    - Usually walled and planned
2. Religious Significance:
    - Each city had patron deities
    - Cities founded with religious ceremonies
    - Urban temples were civic centers
    - City boundaries were sacred
3. Social Structure:
    - Cities were centers of citizenship
    - Urban vs. rural distinction important
    - Cities granted special legal status
    - Urban lifestyle considered sophisticated
4. Modern Relevance:
    - Source of words like "urban"
    - Influences modern city planning
    - Shapes understanding of civilization
    - Important in historical studies

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Part F (Literary Citation)

From Augustine's "Dē Cīvitāte Deī" (City of God), Book I.1:

Part F-A (Interleaved Text)

Gloriosissimam *most glorious* **cīvitātem** *city* **Deī** *of God* **sīve** *whether* **in** *in* **hōc** *this* **temporum** *of times* **cursū** *course,* **cum** *when* **inter** *among* **impiōs** *impious* **peregrīnātur** *it journeys* **ex** *from* **fide** *faith* **vīvēns** *living,* **sīve** *or* **in** *in* **illā** *that* **stabilitāte** *stability* **sēdis** *of seat* **aeternae** *eternal.**

Part F-B (Complete Translation)

"Gloriosissimam cīvitātem Deī sīve in hōc temporum cursū, cum inter impiōs peregrīnātur ex fide vīvēns, sīve in illā stabilitāte sēdis aeternae."

The most glorious city of God, whether in this course of times, when it journeys among the impious living by faith, or in that stability of its eternal dwelling place.

Part F-C (Literary Analysis)

Augustine uses "cīvitās" (synonym of urbs) to describe both the earthly and heavenly aspects of God's city. The passage shows:

- Contrast between temporal and eternal
- City as both physical and spiritual concept
- Journey metaphor for Christian life
- Parallel structure with "sīve...sīve"

Part F-D (Grammatical Notes)

- "Gloriosissimam cīvitātem": accusative case
- "Deī": genitive of possession
- "temporum cursū": ablative of time
- "ex fide": ablative of means
- "sēdis aeternae": genitive modifying "stabilitāte"

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Genre Section: Hagiographic Narrative

Part A (Interleaved Text)

80.16 **Sanctus** *holy man* **Benedictus** *Benedict* **ad** *to* **urbem** *city* **Rōmam** *Rome* **vēnit** *came*

80.17 **In** *in* **hāc** *this* **urbe** *city* **magnā** *great* **multa** *many* **mīrācula** *miracles* **fēcit** *he did*

80.18 **Omnēs** *all* **urbis** *of city* **incolae** *inhabitants* **sanctum** *holy man* **vidēre** *to see* **volēbant** *were wanting*

80.19 **Per** *through* **urbis** *of city* **viās** *streets* **pauperēs** *poor people* **benedīcēbat** *he was blessing*

80.20 **Urbem** *city* **totam** *whole* **Deī** *of God* **grātia** *grace* **replēvit** *he filled*

80.21 **Ex** *from* **urbe** *city* **in** *into* **solitudinem** *wilderness* **sē** *himself* **recēpit** *he withdrew*

80.22 **Multi** *many* **ex** *from* **urbe** *city* **eum** *him* **sequēbantur** *were following*

80.23 **Urbs** *city* **tōta** *whole* **prōdigiīs** *with miracles* **sanctī** *of the saint* **plēna** *full* **erat** *was*

80.24 **Ad** *to* **urbis** *of city* **portam** *gate* **caecum** *blind man* **sānāvit** *he healed*

80.25 **Urbī** *for city* **perīculōsae** *dangerous* **pācem** *peace* **rogāvit** *he asked*

80.26 **In** *in* **aliīs** *other* **urbibus** *cities* **quoque** *also* **mīrācula** *miracles* **fēcit** *he did*

80.27 **Urbēs** *cities* **multae** *many* **exemplum** *example* **eius** *his* **secūtae** *followed* **sunt** *are*

80.28 **Urbium** *of cities* **episcopī** *bishops* **ad** *to* **eum** *him* **veniēbant** *were coming*

80.29 **Deō** *to God* **prō** *for* **urbe** *city* **semper** *always* **ōrābat** *he was praying*

80.30 **Post** *after* **mortem** *death* **urbis** *of city* **patrōnus** *patron* **factus** *made* **est** *is*

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Part B (Complete Natural Sentences)

80.16 Sanctus Benedictus ad urbem Rōmam vēnit. *Saint Benedict came to the city of Rome.*

80.17 In hāc urbe magnā multa mīrācula fēcit. *In this great city he performed many miracles.*

80.18 Omnēs urbis incolae sanctum vidēre volēbant. *All the inhabitants of the city wanted to see the saint.*

80.19 Per urbis viās pauperēs benedīcēbat. *He was blessing the poor through the city's streets.*

80.20 Urbem totam Deī grātia replēvit. *He filled the whole city with God's grace.*

80.21 Ex urbe in solitudinem sē recēpit. *He withdrew from the city into the wilderness.*

80.22 Multi ex urbe eum sequēbantur. *Many from the city were following him.*

80.23 Urbs tōta prōdigiīs sanctī plēna erat. *The whole city was full of the saint's miracles.*

80.24 Ad urbis portam caecum sānāvit. *At the city gate he healed a blind man.*

80.25 Urbī perīculōsae pācem rogāvit. *He prayed for peace for the dangerous city.*

80.26 In aliīs urbibus quoque mīrācula fēcit. *He also performed miracles in other cities.*

80.27 Urbēs multae exemplum eius secūtae sunt. *Many cities followed his example.*

80.28 Urbium episcopī ad eum veniēbant. *The bishops of the cities were coming to him.*

80.29 Deō prō urbe semper ōrābat. *He was always praying to God for the city.*

80.30 Post mortem urbis patrōnus factus est. *After death he was made patron of the city.*

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Part C (Latin Text Only)

80.16 Sanctus Benedictus ad urbem Rōmam vēnit.

80.17 In hāc urbe magnā multa mīrācula fēcit.

80.18 Omnēs urbis incolae sanctum vidēre volēbant.

80.19 Per urbis viās pauperēs benedīcēbat.

80.20 Urbem totam Deī grātia replēvit.

80.21 Ex urbe in solitudinem sē recēpit.

80.22 Multi ex urbe eum sequēbantur.

80.23 Urbs tōta prōdigiīs sanctī plēna erat.

80.24 Ad urbis portam caecum sānāvit.

80.25 Urbī perīculōsae pācem rogāvit.

80.26 In aliīs urbibus quoque mīrācula fēcit.

80.27 Urbēs multae exemplum eius secūtae sunt.

80.28 Urbium episcopī ad eum veniēbant.

80.29 Deō prō urbe semper ōrābat.

80.30 Post mortem urbis patrōnus factus est.

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Part D (Grammar Explanation)

In this hagiographic narrative, we see several important grammatical features:

1. Uses of Cases with urbs:
    - Accusative for direct object: "urbem totam replēvit"
    - Ablative for location: "in urbe magnā"
    - Genitive for possession: "urbis incolae"
    - Dative for indirect object: "urbī perīculōsae"
2. Verb Tenses:
    - Perfect for completed actions: "vēnit," "fēcit"
    - Imperfect for continuous past actions: "benedīcēbat," "sequēbantur"
    - Present for general truths: "est"
3. Prepositions with urbs:
    - ad + accusative: "ad urbem"
    - in + ablative: "in urbe"
    - ex + ablative: "ex urbe"
    - per + accusative: "per urbis viās"
4. Word Order Patterns:
    - Varied for emphasis
    - Adjectives both before and after urbs
    - Genitives typically following the noun they modify

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Lesson 81 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 81: petō petere petīvī petītum (seek, ask for)

Part A (Interleaved English and Latin Text)

81.1 **Puer** *boy* **cibum** *food* **petit** *seeks*

81.2 **Nōs** *we* **auxilium** *help* **ā** *from* **deō** *god* **petimus** *seek*

81.3 **Mīles** *soldier* **victōriam** *victory* **magnā** *with great* **virtūte** *courage* **petīvit** *sought*

81.4 **Discipulus** *student* **sapientiam** *wisdom* **ā** *from* **magistrō** *teacher* **petit** *seeks*

81.5 **Sacerdōs** *priest* **grātiam** *grace* **ā** *from* **dominō** *lord* **petēbat** *was seeking*

81.6 **Virī** *men* **fortēs** *brave* **glōriam** *glory* **in** *in* **bellō** *war* **petunt** *seek*

81.7 **Rēx** *king* **pācem** *peace* **ab** *from* **hostibus** *enemies* **petīvit** *sought*

81.8 **Fīlius** *son* **veniam** *forgiveness* **ā** *from* **patre** *father* **petit** *seeks*

81.9 **Populus** *people* **misericordiam** *mercy* **ā** *from* **iūdice** *judge* **petēbat** *was seeking*

81.10 **Dux** *leader* **cōnsilium** *advice* **ā** *from* **sapiente** *wise man* **petīvit** *sought*

81.11 **Ego** *I* **vēritātem** *truth* **ā** *from* **tē** *you* **petō** *seek*

81.12 **Mater** *mother* **panem** *bread* **ā** *from* **pistōre** *baker* **petit** *seeks*

81.13 **Vōs** *you all* **salūtem** *salvation* **ā** *from* **Christō** *Christ* **petitis** *seek*

81.14 **Ille** *that man* **pecūniam** *money* **ā** *from* **dīvite** *rich man* **petēbat** *was seeking*

81.15 **Homō** *man* **pius** *pious* **grātiam** *grace* **ab** *from* **angelīs** *angels* **petit** *seeks*

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Part B (Complete Natural Sentences)

81.1 Cibum puer petit. *The boy seeks food.*

81.2 Auxilium ā deō nōs petimus. *We seek help from God.*

81.3 Magnā cum virtūte victōriam mīles petīvit. *The soldier sought victory with great courage.*

81.4 Ā magistrō sapientiam discipulus petit. *The student seeks wisdom from the teacher.*

81.5 Grātiam sacerdōs ā dominō petēbat. *The priest was seeking grace from the Lord.*

81.6 In bellō glōriam virī fortēs petunt. *Brave men seek glory in war.*

81.7 Ab hostibus rēx pācem petīvit. *The king sought peace from the enemies.*

81.8 Veniam fīlius ā patre petit. *The son seeks forgiveness from the father.*

81.9 Misericordiam populus ā iūdice petēbat. *The people were seeking mercy from the judge.*

81.10 Ā sapiente dux cōnsilium petīvit. *The leader sought advice from the wise man.*

81.11 Vēritātem ego ā tē petō. *I seek truth from you.*

81.12 Ā pistōre mater panem petit. *The mother seeks bread from the baker.*

81.13 Salūtem vōs ā Christō petitis. *You all seek salvation from Christ.*

81.14 Pecūniam ille ā dīvite petēbat. *That man was seeking money from the rich man.*

81.15 Grātiam homō pius ab angelīs petit. *The pious man seeks grace from the angels.*

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Part C (Latin Text Only)

81.1 Cibum puer petit.

81.2 Auxilium ā deō nōs petimus.

81.3 Magnā cum virtūte victōriam mīles petīvit.

81.4 Ā magistrō sapientiam discipulus petit.

81.5 Grātiam sacerdōs ā dominō petēbat.

81.6 In bellō glōriam virī fortēs petunt.

81.7 Ab hostibus rēx pācem petīvit.

81.8 Veniam fīlius ā patre petit.

81.9 Misericordiam populus ā iūdice petēbat.

81.10 Ā sapiente dux cōnsilium petīvit.

81.11 Vēritātem ego ā tē petō.

81.12 Ā pistōre mater panem petit.

81.13 Salūtem vōs ā Christō petitis.

81.14 Pecūniam ille ā dīvite petēbat.

81.15 Grātiam homō pius ab angelīs petit.

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Part D (Grammar Explanation)

For English speakers learning Latin, the verb "petō" has several important features:

1. Principal Parts:
    - Present: petō
    - Infinitive: petere
    - Perfect: petīvī
    - Supine: petītum
    - Third conjugation verb
2. Key Constructions:
    - Takes accusative of thing sought
    - Uses ā/ab + ablative for person/source
    - Often appears with abstract nouns
    - Common in requests and prayers
3. Tense Forms: Present System:
    - Present: petō, petis, petit, petimus, petitis, petunt
    - Imperfect: petēbam, petēbās, etc.
    - Future: petam, petēs, etc.

   Perfect System:
    - Perfect: petīvī, petīvistī, etc.

    - Pluperfect: petīveram, etc.
    - Future Perfect: petīverō, etc.
4. Special Uses:
    - Formal requests
    - Religious contexts
    - Legal terminology
    - Military language

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Part E (Cultural Context)

For English speakers, understanding "petō" requires cultural context:

1. Religious Usage:
    - Central to prayer formulas
    - Used in liturgical texts
    - Important in spiritual writings
    - Common in biblical translations
2. Legal Context:
    - Formal petitions
    - Court proceedings
    - Official requests
    - Administrative language
3. Social Implications:
    - Indicates social hierarchy
    - Shows proper etiquette
    - Reflects Roman values
    - Demonstrates relationships
4. Modern Connections:
    - Source of English "petition"
    - Used in legal terminology
    - Found in church Latin
    - Academic contexts

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses "petō" concepts in praise and supplication. Note:

- Direct address to God
- Emphasis on divine attributes
- Human relationship to divine
- Theme of seeking divine wisdom

Part F-D (Grammatical Notes)

- Vocative "domine"
- Intensive "valdē"
- Genitive of quality
- Present tense for timeless truth
- Demonstrative adjectives
- Relative clauses

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Genre Section: Christian Prayer

Part A (Interleaved Text)

81.16 **Fidēlis** *faithful one* **grātiam** *grace* **dīvīnam** *divine* **ā** *from* **Salvātōre** *Savior* **nostro** *our* **petit** *seeks*

81.17 **Tōtā** *with whole* **fidē** *faith* **paenitēns** *penitent* **remissiōnem** *forgiveness* **peccātōrum** *of sins* **petit** *seeks*

81.18 **Monachī** *monks* **in** *in* **templō** *temple* **benedīctiōnem** *blessing* **ā** *from* **Dominō** *Lord* **petunt** *seek*

81.19 **Sancta** *holy* **Māria** *Mary* **prō** *for* **nōbīs** *us* **grātiam** *grace* **ā** *from* **Fīliō** *Son* **petit** *seeks*

81.20 **Pater** *father* **noster** *our* **cotīdiē** *daily* **panem** *bread* **ā** *from* **Deō** *God* **petit** *seeks*

81.21 **Virgo** *virgin* **sancta** *holy* **protectiōnem** *protection* **prō** *for* **fīliīs** *children* **suīs** *her* **petit** *seeks*

81.22 **Episcopus** *bishop* **sapientiam** *wisdom* **prō** *for* **gregē** *flock* **suō** *his* **petit** *seeks*

81.23 **Fidēlēs** *faithful ones* **omnēs** *all* **vītam** *life* **aeternam** *eternal* **ā** *from* **Chrīstō** *Christ* **petunt** *seek*

81.24 **Nōs** *we* **misericordiam** *mercy* **tuam** *your* **in** *in* **tribulātiōne** *tribulation* **petimus** *seek*

81.25 **Mārtyr** *martyr* **fortitūdinem** *strength* **ā** *from* **Spīritū** *Spirit* **Sanctō** *Holy* **petīvit** *sought*

81.26 **Peregrīnī** *pilgrims* **benedīctiōnem** *blessing* **in** *in* **viā** *way* **suā** *their* **petunt** *seek*

81.27 **Chorus** *choir* **angelōrum** *of angels* **laudem** *praise* **perpetuam** *perpetual* **petit** *seeks*

81.28 **Sacerdōs** *priest* **grātiam** *grace* **prō** *for* **populō** *people* **suō** *his* **petit** *seeks*

81.29 **Omnēs** *all* **sanctī** *saints* **intercessiōnem** *intercession* **prō** *for* **nōbīs** *us* **petunt** *seek*

81.30 **Christiānī** *Christians* **salvātiōnem** *salvation* **animārum** *of souls* **suārum** *their* **petunt** *seek*

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Part B (Complete Natural Sentences)

81.16 Ā Salvātōre nostrō grātiam dīvīnam fidēlis petit. *The faithful one seeks divine grace from our Savior.*

81.17 Remissiōnem peccātōrum tōtā fidē paenitēns petit. *With complete faith, the penitent seeks forgiveness of sins.*

81.18 In templō monachī benedīctiōnem ā Dominō petunt. *In the temple, the monks seek blessing from the Lord.*

81.19 Prō nōbīs grātiam ā Fīliō Sancta Māria petit. *Holy Mary seeks grace from the Son for us.*

81.20 Panem cotīdiē ā Deō Pater noster petit. *Our Father seeks daily bread from God.*

81.21 Prō fīliīs suīs protectiōnem virgo sancta petit. *The holy virgin seeks protection for her children.*

81.22 Prō gregē suō sapientiam episcopus petit. *The bishop seeks wisdom for his flock.*

81.23 Vītam aeternam ā Chrīstō fidēlēs omnēs petunt. *All the faithful seek eternal life from Christ.*

81.24 In tribulātiōne misericordiam tuam nōs petimus. *In tribulation, we seek your mercy.*

81.25 Ā Spīritū Sanctō fortitūdinem mārtyr petīvit. *The martyr sought strength from the Holy Spirit.*

81.26 In viā suā benedīctiōnem peregrīnī petunt. *On their way, the pilgrims seek blessing.*

81.27 Laudem perpetuam chorus angelōrum petit. *The choir of angels seeks perpetual praise.*

81.28 Prō populō suō grātiam sacerdōs petit. *The priest seeks grace for his people.*

81.29 Prō nōbīs intercessiōnem omnēs sanctī petunt. *All the saints seek intercession for us.*

81.30 Salvātiōnem animārum suārum Christiānī petunt. *Christians seek the salvation of their souls.*

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Part C (Latin Text Only)

81.16 Ā Salvātōre nostrō grātiam dīvīnam fidēlis petit.

81.17 Remissiōnem peccātōrum tōtā fidē paenitēns petit.

81.18 In templō monachī benedīctiōnem ā Dominō petunt.

81.19 Prō nōbīs grātiam ā Fīliō Sancta Māria petit.

81.20 Panem cotīdiē ā Deō Pater noster petit.

81.21 Prō fīliīs suīs protectiōnem virgo sancta petit.

81.22 Prō gregē suō sapientiam episcopus petit.

81.23 Vītam aeternam ā Chrīstō fidēlēs omnēs petunt.

81.24 In tribulātiōne misericordiam tuam nōs petimus.

81.25 Ā Spīritū Sanctō fortitūdinem mārtyr petīvit.

81.26 In viā suā benedīctiōnem peregrīnī petunt.

81.27 Laudem perpetuam chorus angelōrum petit.

81.28 Prō populō suō grātiam sacerdōs petit.

81.29 Prō nōbīs intercessiōnem omnēs sanctī petunt.

81.30 Salvātiōnem animārum suārum Christiānī petunt.

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Part D (Grammar Explanation)

The genre section demonstrates several important features of Christian Latin prayer language:

1. Prayer-Specific Vocabulary:
    - Religious titles: Salvātor, Dominus, Deus
    - Spiritual concepts: grātia, benedīctiō, misericordia
    - Church roles: sacerdōs, episcopus, mārtyr
2. Special Constructions:
    - prō + ablative for intercession
    - ā/ab + ablative for divine source
    - Possessive adjectives with religious terms
    - Abstract nouns as objects of petō
3. Common Patterns:
    - Subject-Object-Verb order common in formal prayer
    - Use of honorific plurals
    - Placement of divine names
    - Formal address forms
4. Prayer Formula Elements:
    - Opening invocations
    - Requests for intercession
    - Expressions of need
    - Closing formulae
5. Specific Features of Christian Latin:
    - Greek loan words (episcopus, Christus)
    - Hebrew names (Maria, Jesus implied)
    - Church vocabulary

- Biblical references

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Lesson 82 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 82: iubeō iubēre iussī iussum (to order, command)

Part A (Interleaved English and Latin Text)

82.1 **Magister** *teacher* **discipulōs** *pupils* **labōrāre** *to work* **iubet** *orders*

82.2 **Pater** *father* **mē** *me* **studiōsum** *diligent* **esse** *to be* **iussit** *ordered*

82.3 **Dux** *leader* **mīlitēs** *soldiers* **pugnāre** *to fight* **iubet** *orders*

82.4 **Rēx** *king* **nōs** *us* **manēre** *to remain* **iussit** *ordered*

82.5 **Episcopus** *bishop* **sacerdōtēs** *priests* **ōrāre** *to pray* **iubet** *orders*

82.6 **Iussī** *I ordered* **servōs** *slaves* **labōrāre** *to work* **diū** *for a long time*

82.7 **Pontifex** *pope* **clērum** *clergy* **ieīunāre** *to fast* **iubet** *orders*

82.8 **Parentēs** *parents* **līberōs** *children* **dormīre** *to sleep* **iussērunt** *ordered*

82.9 **Magistra** *teacher* **puerōs** *boys* **legere** *to read* **iubet** *orders*

82.10 **Iubēmus** *we order* **omnēs** *all* **pācem** *peace* **servāre** *to keep*

82.11 **Abbas** *abbot* **monachōs** *monks* **cantāre** *to sing* **iussit** *ordered*

82.12 **Iubēbat** *was ordering* **mē** *me* **sapientem** *wise* **esse** *to be*

82.13 **Regina** *queen* **populōs** *peoples* **laetārī** *to rejoice* **iubet** *orders*

82.14 **Pāstōrēs** *shepherds* **ovēs** *sheep* **pāscere** *to graze* **iussī** *ordered*

82.15 **Iubēte** *order (pl.)* **discipulōs** *pupils* **attentōs** *attentive* **esse** *to be*

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Part B (Complete Natural Sentences)

82.1 Magister discipulōs labōrāre iubet. *The teacher orders the pupils to work.*

82.2 Studiōsum esse mē pater iussit. *Father ordered me to be diligent.*

82.3 Mīlitēs pugnāre dux iubet. *The leader orders the soldiers to fight.*

82.4 Nōs manēre rēx iussit. *The king ordered us to remain.*

82.5 Sacerdōtēs ōrāre episcopus iubet. *The bishop orders the priests to pray.*

82.6 Servōs diū labōrāre iussī. *I ordered the slaves to work for a long time.*

82.7 Clērum ieīunāre pontifex iubet. *The pope orders the clergy to fast.*

82.8 Līberōs dormīre parentēs iussērunt. *The parents ordered the children to sleep.*

82.9 Puerōs legere magistra iubet. *The teacher orders the boys to read.*

82.10 Pācem servāre omnēs iubēmus. *We order everyone to keep the peace.*

82.11 Monachōs cantāre abbas iussit. *The abbot ordered the monks to sing.*

82.12 Sapientem esse mē iubēbat. *He was ordering me to be wise.*

82.13 Populōs laetārī regina iubet. *The queen orders the peoples to rejoice.*

82.14 Ovēs pāscere pāstōrēs iussī. *I ordered the shepherds to graze the sheep.*

82.15 Discipulōs attentōs esse iubēte. *Order the pupils to be attentive.*

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Part C (Latin Text Only)

82.1 Magister discipulōs labōrāre iubet.

82.2 Studiōsum esse mē pater iussit.

82.3 Mīlitēs pugnāre dux iubet.

82.4 Nōs manēre rēx iussit.

82.5 Sacerdōtēs ōrāre episcopus iubet.

82.6 Servōs diū labōrāre iussī.

82.7 Clērum ieīunāre pontifex iubet.

82.8 Līberōs dormīre parentēs iussērunt.

82.9 Puerōs legere magistra iubet.

82.10 Pācem servāre omnēs iubēmus.

82.11 Monachōs cantāre abbas iussit.

82.12 Sapientem esse mē iubēbat.

82.13 Populōs laetārī regina iubet.

82.14 Ovēs pāscere pāstōrēs iussī.

82.15 Discipulōs attentōs esse iubēte.

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Part D (Grammar Explanation)

For English speakers learning Latin, iubeō presents several important features:

1. Principal Parts:
    - Present: iubeō
    - Infinitive: iubēre
    - Perfect: iussī
    - Supine: iussum
2. Special Construction:
    - Takes accusative + infinitive
    - The person ordered is in accusative case
    - The action ordered is in infinitive form Example: "Magister discipulōs labōrāre iubet" (Teacher orders pupils [acc.] to work [inf.])
3. Common Forms:
    - Present: iubeō, iubēs, iubet, iubēmus, iubētis, iubent
    - Perfect: iussī, iussistī, iussit, iussimus, iussistis, iussērunt
    - Imperative: iubē, iubēte
4. Usage Notes:
    - Different from dīcō (say) + ut clause
    - Similar to imperō but with different construction
    - Often used in military and educational contexts

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Part E (Cultural Context)

Understanding iubeō requires knowledge of Roman authority structures:

1. Religious Context:
    - Used in liturgical commands
    - Common in ecclesiastical documents
    - Important in monastic rules
2. Social Hierarchy:
    - Reflects Roman power relationships
    - Used by those with authority
    - Shows formal command structure
3. Educational Setting:
    - Teachers to students
    - Masters to apprentices
    - Religious instructors to pupils
4. Modern Relevance:
    - Legal terminology
    - Church Latin
    - Academic instructions

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Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 12):

Part F-A (Interleaved Text)

Audiēbam *I was hearing* **ā** *from* **vīcīnā** *neighboring* **domō** *house* **cum** *with* **cantū** *song* **dīcentis** *of one saying* **et** *and* **crebro** *repeatedly* **repetentis** *repeating* **quasi** *as if* **puerī** *of a boy* **an** *or* **puellae** *of a girl* **vōcem** *voice*: **"Tolle** *take up* **lege** *read*, **tolle** *take up* **lege"** *read.*

Part F-B (Complete Translation)

"Audiēbam ā vīcīnā domō cum cantū dīcentis et crebro repetentis quasi puerī an puellae vōcem: 'Tolle lege, tolle lege.'"

I heard from a neighboring house, with a chant, the voice of someone saying and frequently repeating, as if of a boy or a girl: "Take up and read, take up and read."

Part F-C (Literary Analysis)

This passage represents a pivotal moment in Augustine's conversion, where a divine command leads him to read Scripture. The repetition emphasizes the urgency of the command.

Part F-D (Grammatical Notes)

- Genitive of description in "puerī an puellae"
- Present participles "dīcentis," "repetentis"
- Imperative forms "tolle," "lege"
- Ablative of manner "cum cantū"

Genre Section: Monastic Rules

Part A (Interleaved English and Latin Text)

82.16 **Abbās** *abbot* **frātrēs** *brothers* **matūtīnum** *morning prayer* **cantāre** *to sing* **iubet** *orders*

82.17 **Magister** *master* **noviciōs** *novices* **regulam** *rule* **discere** *to learn* **iussit** *ordered*

82.18 **Prior** *prior* **monachōs** *monks* **silentium** *silence* **servāre** *to keep* **iubet** *orders*

82.19 **Episcopus** *bishop* **abbātem** *abbot* **monasterium** *monastery* **regere** *to rule* **iussit** *ordered*

82.20 **Iubēmus** *we order* **omnēs** *all* **frātrēs** *brothers* **caritātem** *charity* **habēre** *to have*

82.21 **Sanctus** *saint* **Benedictus** *Benedict* **discipulōs** *disciples* **ōrāre** *to pray* **iussit** *ordered*

82.22 **Praepositus** *provost* **frātrēs** *brothers* **labōrāre** *to work* **iubet** *orders*

82.23 **Pontificēs** *bishops* **clēricōs** *clerics* **studiōsōs** *diligent* **esse** *to be* **iussērunt** *ordered*

82.24 **Abbātissa** *abbess* **sorōrēs** *sisters* **psalmōs** *psalms* **cantāre** *to sing* **iubet** *orders*

82.25 **Iubēbat** *was ordering* **noviciōs** *novices* **regulam** *rule* **legere** *to read* **cotīdiē** *daily*

82.26 **Custōs** *custodian* **monachōs** *monks* **templum** *church* **mundāre** *to clean* **iubet** *orders*

82.27 **Magistra** *mistress* **noviciās** *novices* **vigilāre** *to keep vigil* **iussit** *ordered*

82.28 **Iubēmus** *we order* **frātrēs** *brothers* **hospitēs** *guests* **recipere** *to receive* **benignē** *kindly*

82.29 **Prior** *prior* **monachōs** *monks* **ieīunium** *fast* **servāre** *to keep* **iubet** *orders*

82.30 **Abbās** *abbot* **omnēs** *all* **oboedientiam** *obedience* **praestāre** *to show* **iussit** *ordered*

Part B (Complete Natural Sentences)

82.16 Abbās frātrēs matūtīnum cantāre iubet. *The abbot orders the brothers to sing the morning prayer.*

82.17 Noviciōs regulam discere magister iussit. *The master ordered the novices to learn the rule.*

82.18 Monachōs silentium servāre prior iubet. *The prior orders the monks to keep silence.*

82.19 Abbātem monasterium regere episcopus iussit. *The bishop ordered the abbot to rule the monastery.*

82.20 Caritātem habēre omnēs frātrēs iubēmus. *We order all brothers to have charity.*

82.21 Discipulōs ōrāre sanctus Benedictus iussit. *Saint Benedict ordered the disciples to pray.*

82.22 Frātrēs labōrāre praepositus iubet. *The provost orders the brothers to work.*

82.23 Clēricōs studiōsōs esse pontificēs iussērunt. *The bishops ordered the clerics to be diligent.*

82.24 Sorōrēs psalmōs cantāre abbātissa iubet. *The abbess orders the sisters to sing psalms.*

82.25 Regulam legere cotīdiē noviciōs iubēbat. He was ordering the novices to read the rule daily.

82.26 Monachōs templum mundāre custōs iubet. *The custodian orders the monks to clean the church.*

82.27 Noviciās vigilāre magistra iussit. *The mistress ordered the novices to keep vigil.*

82.28 Hospitēs benignē recipere frātrēs iubēmus. *We order the brothers to receive guests kindly.*

82.29 Monachōs ieīunium servāre prior iubet. *The prior orders the monks to keep the fast.*

82.30 Omnēs oboedientiam praestāre abbās iussit. *The abbot ordered everyone to show obedience.*

Part C (Latin Text Only)

82.16 Abbās frātrēs matūtīnum cantāre iubet.

82.17 Noviciōs regulam discere magister iussit.

82.18 Monachōs silentium servāre prior iubet.

82.19 Abbātem monasterium regere episcopus iussit.

82.20 Caritātem habēre omnēs frātrēs iubēmus.

82.21 Discipulōs ōrāre sanctus Benedictus iussit.

82.22 Frātrēs labōrāre praepositus iubet.

82.23 Clēricōs studiōsōs esse pontificēs iussērunt.

82.24 Sorōrēs psalmōs cantāre abbātissa iubet.

82.25 Regulam legere cotīdiē noviciōs iubēbat.

82.26 Monachōs templum mundāre custōs iubet.

82.27 Noviciās vigilāre magistra iussit.

82.28 Hospitēs benignē recipere frātrēs iubēmus.

82.29 Monachōs ieīunium servāre prior iubet.

82.30 Omnēs oboedientiam praestāre abbās iussit.

Part D (Grammar Explanation with Monastic Context)

1. Command Structure in Monastic Latin:
    - Formal commands using iubeō
    - Hierarchy reflected in word order
    - Use of infinitive for commanded actions
2. Vocabulary Patterns:
    - Religious terminology
    - Monastic offices and roles
    - Liturgical actions
3. Special Constructions:
    - Adverbial modifications (benignē, cotīdiē)
    - Double accusative with esse
    - Object-infinitive combinations
4. Word Order in Rules:
    - Variable for emphasis
    - Subject often final
    - Object frequently initial
5. Common Patterns in Monastic Rules:
    - Commands for daily activities
    - Spiritual disciplines
    - Community responsibilities
    - Hierarchical relationships

Lesson 83 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 83: vir, virī m. (man)

Part A (Interleaved English and Latin Text)

83.1 **Vir** *man* **sapiēns** *wise* **deum** *god* **timet** *fears*

83.2 **Hic** *this* **vir** *man* **doctus** *learned* **est** *is*

83.3 **Fortis** *brave* **vir** *man* **patriam** *country* **dēfendit** *defends*

83.4 **Iūstus** *just* **vir** *man* **vērum** *truth* **dīcit** *says*

83.5 **Virōs** *men* **bonōs** *good* **laudāmus** *we praise*

83.6 **Virō** *to man* **fortī** *brave* **praemium** *reward* **datur** *is given*

83.7 **Virī** *of man* **sapientis** *wise* **verba** *words* **audīmus** *we hear*

83.8 **Multī** *many* **virī** *men* **templum** *temple* **intrant** *enter*

83.9 **Virōrum** *of men* **piōrum** *pious* **exempla** *examples* **sequimur** *we follow*

83.10 **Cum** *with* **virō** *man* **bonō** *good* **ambulō** *I walk*

83.11 **Virīs** *to men* **fortibus** *brave* **grātiās** *thanks* **agimus** *we give*

83.12 **Omnēs** *all* **virī** *men* **mortalēs** *mortal* **sunt** *are*

83.13 **Virōs** *men* **sanctōs** *holy* **ecclesia** *church* **venerātur** *venerates*

83.14 **Fīlius** *son* **virī** *of man* **clārī** *famous* **sum** *I am*

83.15 **Virī** *men* **peccātōrēs** *sinners* **veniam** *pardon* **petunt** *seek*

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Part B (Complete Natural Sentences)

83.1 Vir sapiēns deum timet. *A wise man fears God.*

83.2 Doctus est hic vir. *This man is learned.*

83.3 Patriam fortis vir dēfendit. *A brave man defends his country.*

83.4 Vērum iūstus vir dīcit. *A just man speaks the truth.*

83.5 Virōs bonōs laudāmus. *We praise good men.*

83.6 Fortī virō praemium datur. *A reward is given to the brave man.*

83.7 Sapientis virī verba audīmus. *We hear the words of the wise man.*

83.8 Templum multī virī intrant. *Many men enter the temple.*

83.9 Piōrum virōrum exempla sequimur. *We follow the examples of pious men.*

83.10 Cum virō bonō ambulō. *I walk with a good man.*

83.11 Fortibus virīs grātiās agimus. *We give thanks to brave men.*

83.12 Mortalēs sunt omnēs virī. *All men are mortal.*

83.13 Sanctōs virōs ecclesia venerātur. *The church venerates holy men.*

83.14 Clārī virī fīlius sum. *I am the son of a famous man.*

83.15 Veniam virī peccātōrēs petunt. *Sinful men seek pardon.*

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Part C (Latin Text Only)

83.1 Vir sapiēns deum timet.

83.2 Doctus est hic vir.

83.3 Patriam fortis vir dēfendit.

83.4 Vērum iūstus vir dīcit.

83.5 Virōs bonōs laudāmus.

83.6 Fortī virō praemium datur.

83.7 Sapientis virī verba audīmus.

83.8 Templum multī virī intrant.

83.9 Piōrum virōrum exempla sequimur.

83.10 Cum virō bonō ambulō.

83.11 Fortibus virīs grātiās agimus.

83.12 Mortalēs sunt omnēs virī.

83.13 Sanctōs virōs ecclesia venerātur.

83.14 Clārī virī fīlius sum.

83.15 Veniam virī peccātōrēs petunt.

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Part D (Grammar Explanation)

For English speakers learning Latin, vir follows these patterns:

1. Declension:
    - Second declension masculine noun
    - Nominative singular: vir (no ending)
    - Genitive singular: virī
    - Special feature: no -us ending in nominative
2. Forms: Singular:
    - Nominative: vir
    - Genitive: virī
    - Dative: virō
    - Accusative: virum
    - Ablative: virō

    Plural:
    - Nominative: virī
    - Genitive: virōrum
    - Dative: virīs

    - Accusative: virōs
    - Ablative: virīs
3. Usage:
    - Often modified by adjectives showing character
    - Common in titles and formal descriptions
    - Used in religious contexts for "man" vs "God"
    - Important in Christian texts referring to holy men
4. Common Phrases:
    - vir bonus (good man)
    - vir sanctus (holy man)
    - vir doctus (learned man)
    - vir fortis (brave man)

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Part E (Cultural Context)

Understanding "vir" requires cultural context:

1. Roman Society:
    - Vir meant specifically adult male citizen
    - Distinguished from puer (boy) and senex (old man)
    - Implied moral and civic responsibility
    - Central to concept of virtus (manliness, virtue)
2. Christian Usage:
    - Vir Dei (man of God) - common phrase
    - Used in saints' descriptions
    - Contrasted with secular usage
    - Important in biblical translations
3. Medieval Development:
    - Became title of respect
    - Used in scholarly contexts
    - Part of religious vocabulary
    - Important in hagiography
4. Modern Relevance:
    - Source of English "virile"
    - Used in academic titles
    - Found in church Latin
    - Part of legal terminology

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your*

Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no measure. And man, some portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses repetition of "magnus/magna" to emphasize God's greatness. The passage shows typical Christian Latin features:

- Direct address to God
- Use of biblical language
- Emphasis on human humility
- Theological vocabulary

Part F-D (Grammatical Notes)

- "Magnus es" - predicate adjective with sum
- "laudābilis" - verbal adjective
- "sapientiae tuae" - genitive of possession
- "laudāre" - complementary infinitive with "vult"
- "creātūrae tuae" - partitive genitive

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Genre Section: Hagiography

Part A (Interleaved Text)

83.16 **Beātus** *blessed* **vir** *man* **Benedictus** *Benedict* **regulam** *rule* **monachīs** *for monks* **scrīpsit** *wrote*

83.17 **Virī** *men* **sanctī** *holy* **in** *in* **monasteriō** *monastery* **orābant** *were praying*

83.18 **Multī** *many* **virī** *men* **religiōsī** *religious* **exemplum** *example* **eius** *his* **sequēbantur** *were following*

83.19 **Vir** *man* **Deī** *of God* **mīrācula** *miracles* **magna** *great* **fēcit** *performed*

83.20 **Sapientī** *to wise* **virō** *man* **discipulī** *disciples* **libenter** *gladly* **pārēbant** *were obeying*

83.21 **Virōrum** *of men* **sanctōrum** *holy* **vītās** *lives* **legimus** *we read*

83.22 **Virō** *to man* **iūstō** *just* **Deus** *God* **grātiam** *grace* **dedit** *gave*

83.23 **Vir** *man* **pius** *pious* **pauperibus** *to poor* **cibum** *food* **dabat** *was giving*

83.24 **Sanctī** *holy* **virī** *men* **verbum** *word* **Deī** *of God* **praedicābant** *were preaching*

83.25 **Vir** *man* **humilis** *humble* **in** *in* **servitūte** *service* **Deī** *of God* **vīvēbat** *was living*

83.26 **Virōs** *men* **probōs** *upright* **episcopus** *bishop* **laudāvit** *praised*

83.27 **Cum** *with* **virīs** *men* **sanctīs** *holy* **psalmos** *psalms* **cantāmus** *we sing*

83.28 **Virī** *men* **doctī** *learned* **librōs** *books* **sacrōs** *sacred* **studēbant** *were studying*

83.29 **Vir** *man* **bonus** *good* **peccātōrēs** *sinners* **ad** *to* **paenitentiam** *repentance* **vocābat** *was calling*

83.30 **Virōrum** *of men* **fidēlium** *faithful* **opera** *works* **laudantur** *are praised*

Part B (Complete Natural Sentences)

83.16 Beātus vir Benedictus monachīs regulam scrīpsit. *The blessed man Benedict wrote a rule for the monks.*

83.17 In monasteriō virī sanctī orābant. *Holy men were praying in the monastery.*

83.18 Exemplum eius multī virī religiōsī sequēbantur. *Many religious men were following his example.*

83.19 Mīrācula magna vir Deī fēcit. *The man of God performed great miracles.*

83.20 Sapientī virō discipulī libenter pārēbant. *The disciples gladly obeyed the wise man.*

83.21 Sanctōrum virōrum vītās legimus. *We read the lives of holy men.*

83.22 Iūstō virō Deus grātiam dedit. *God gave grace to the just man.*

83.23 Pauperibus cibum vir pius dabat. *The pious man was giving food to the poor.*

83.24 Verbum Deī sanctī virī praedicābant. *The holy men were preaching the word of God.*

83.25 In servitūte Deī vir humilis vīvēbat. *The humble man was living in the service of God.*

83.26 Probōs virōs episcopus laudāvit. *The bishop praised the upright men.*

83.27 Psalmos cum virīs sanctīs cantāmus. *We sing psalms with holy men.*

83.28 Librōs sacrōs virī doctī studēbant. *Learned men were studying sacred books.*

83.29 Peccātōrēs ad paenitentiam vir bonus vocābat. *The good man was calling sinners to repentance.*

83.30 Fidēlium virōrum opera laudantur. *The works of faithful men are praised.*

Part C (Latin Text Only)

83.16 Beātus vir Benedictus monachīs regulam scrīpsit.

83.17 In monasteriō virī sanctī orābant.

83.18 Exemplum eius multī virī religiōsī sequēbantur.

83.19 Mīrācula magna vir Deī fēcit.

83.20 Sapientī virō discipulī libenter pārēbant.

83.21 Sanctōrum virōrum vītās legimus.

83.22 Iūstō virō Deus grātiam dedit.

83.23 Pauperibus cibum vir pius dabat.

83.24 Verbum Deī sanctī virī praedicābant.

83.25 In servitūte Deī vir humilis vīvēbat.

83.26 Probōs virōs episcopus laudāvit.

83.27 Psalmos cum virīs sanctīs cantāmus.

83.28 Librōs sacrōs virī doctī studēbant.

83.29 Peccātōrēs ad paenitentiam vir bonus vocābat.

83.30 Fidēlium virōrum opera laudantur.

Part D (Grammar Explanation - Genre Section)

For English speakers studying medieval Latin hagiography, several important grammatical patterns emerge:

1. Religious Vocabulary:
    - vir Deī (man of God) - fixed phrase
    - vir beātus (blessed man) - common title
    - vir sanctus (holy man) - standard description
    - vir pius (pious man) - frequent characterization
2. Common Constructions:
    - Ablative of accompaniment (cum virīs sanctīs)
    - Dative of indirect object (virō... dedit)
    - Genitive of possession (virōrum... opera)
    - Present participles for ongoing action
3. Verb Patterns:
    - Historical present for vivid narration
    - Imperfect for background description
    - Perfect for specific actions
    - Passive voice for formal praise
4. Word Order Features:
    - Adjectives often precede vir in titles
    - Object-Subject-Verb common in formal style
    - Emphasis through placement
    - Chiastic patterns in formal writing

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Lesson 84 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 84: bellum, bellī n. (war)

Part A (Interleaved English and Latin Text)

84.1 **Rōmānī** *the Romans* **bellum** *war* **gerunt** *wage*

84.2 **Hoc** *this* **bellum** *war* **longum** *long* **est** *is*

84.3 **Dux** *leader* **ad** *for* **bellum** *war* **parātus** *prepared* **erat** *was*

84.4 **Mīlitēs** *soldiers* **bellum** *war* **timeunt** *fear*

84.5 **Post** *after* **bellum** *war* **pāx** *peace* **venit** *comes*

84.6 **Bellī** *of war* **perīcula** *dangers* **magna** *great* **sunt** *are*

84.7 **Fīnis** *end* **bellī** *of war* **appropinquat** *approaches*

84.8 **Bellō** *by war* **multī** *many* **pereunt** *perish*

84.9 **In** *in* **bellō** *war* **fortitūdō** *bravery* **laudātur** *is praised*

84.10 **Cīvēs** *citizens* **dē** *about* **bellō** *war* **cōgitant** *think*

84.11 **Bella** *wars* **populum** *people* **vexant** *trouble*

84.12 **Multā** *many* **bella** *wars* **gesta** *waged* **sunt** *have been*

84.13 **Bellōrum** *of wars* **causae** *causes* **variae** *various* **sunt** *are*

84.14 **In** *in* **bellīs** *wars* **virtūs** *valor* **probātur** *is tested*

84.15 **Dē** *about* **bellīs** *wars* **antīquīs** *ancient* **scrībimus** *we write*

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Part B (Complete Natural Sentences)

84.1 Rōmānī bellum gerunt. *The Romans wage war.*

84.2 Hoc bellum longum est. *This war is long.*

84.3 Dux ad bellum parātus erat. *The leader was prepared for war.*

84.4 Mīlitēs bellum timeunt. *The soldiers fear war.*

84.5 Post bellum pāx venit. *After war comes peace.*

84.6 Bellī perīcula magna sunt. *The dangers of war are great.*

84.7 Fīnis bellī appropinquat. *The end of war approaches.*

84.8 Bellō multī pereunt. *Many perish by war.*

84.9 In bellō fortitūdō laudātur. *In war, bravery is praised.*

84.10 Cīvēs dē bellō cōgitant. *The citizens think about war.*

84.11 Bella populum vexant. *Wars trouble the people.*

84.12 Multa bella gesta sunt. *Many wars have been waged.*

84.13 Bellōrum causae variae sunt. *The causes of wars are various.*

84.14 In bellīs virtūs probātur. *In wars, valor is tested.*

84.15 Dē bellīs antīquīs scrībimus. *We write about ancient wars.*

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Part C (Latin Text Only)

84.1 Rōmānī bellum gerunt.

84.2 Hoc bellum longum est.

84.3 Dux ad bellum parātus erat.

84.4 Mīlitēs bellum timeunt.

84.5 Post bellum pāx venit.

84.6 Bellī perīcula magna sunt.

84.7 Fīnis bellī appropinquat.

84.8 Bellō multī pereunt.

84.9 In bellō fortitūdō laudātur.

84.10 Cīvēs dē bellō cōgitant.

84.11 Bella populum vexant.

84.12 Multa bella gesta sunt.

84.13 Bellōrum causae variae sunt.

84.14 In bellīs virtūs probātur.

84.15 Dē bellīs antīquīs scrībimus.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "bellum" involves several key points:

1. Form and Gender:
    - Second declension neuter noun

- Nominative and accusative forms are identical
- Plural forms end in -a

2. Declension Pattern: Singular:
    - Nominative: bellum
    - Genitive: bellī
    - Dative: bellō
    - Accusative: bellum
    - Ablative: bellō

   Plural:
    - Nominative: bella
    - Genitive: bellōrum
    - Dative: bellīs
    - Accusative: bella
    - Ablative: bellīs
3. Common Uses:
    - Subject: bellum longum est
    - Direct object: bellum gerunt
    - With prepositions: ad bellum, in bellō
    - In genitive phrases: fīnis bellī
4. Special Constructions:
    - bellum gerere = to wage war
    - in bellō = during war
    - bellō = by means of war (ablative of means)

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Part E (Cultural Context)

For English speakers, understanding "bellum" requires cultural context:

1. Roman Military Culture:
    - War was central to Roman society
    - Military service was required for citizenship
    - Wars were both defensive and expansionist
    - Religious ceremonies preceded war
2. Types of War:
    - bellum iūstum (just war)
    - bellum cīvīle (civil war)
    - bellum sacrum (holy war)
    - bellum nāvāle (naval war)
3. Christian Perspective:
    - Early Church views on war
    - Just War theory development
    - Peace as divine ideal
    - Military saints and martyrs
4. Medieval Context:
    - Crusades and holy wars

- Feudal warfare
- Church's role in warfare
- Peace of God movement

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Part F (Literary Citation)

From Augustine's "De Civitate Dei" (19.7):

Part F-A (Interleaved Text)

Sapientēs *wise men* **bellum** *war* **ipsum** *itself* **malum** *evil* **esse** *to be* **fatentur** *admit,* **sed** *but* **sapientiōrēs** *wiser men* **sē** *themselves* **putant** *think* **sī** *if* **vel** *even* **iniūstum** *unjust* **bellum** *war* **suscipere** *to undertake* **quam** *than* **nūllum** *no* **bellum** *war* **gerere** *to wage* **malunt** *prefer.*

Part F-B (Complete Translation)

"Sapientēs bellum ipsum malum esse fatentur, sed sapientiōrēs sē putant sī vel iniūstum bellum suscipere quam nūllum bellum gerere malunt."

The wise admit that war itself is evil, but they think themselves wiser if they prefer to undertake even an unjust war rather than wage no war at all.

Part F-C (Literary Analysis)

Augustine uses "bellum" three times to emphasize the paradox of warfare. The placement shows increasing moral complexity:

- First use: general concept
- Second use: qualified as "unjust"
- Third use: with negative for contrast

Part F-D (Grammatical Notes)

- Accusative infinitive construction: "bellum... malum esse"
- Comparative adjective: "sapientiōrēs"
- Complex conditional structure
- Multiple instances of indirect discourse

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Genre Section: Christian Homily

Part A (Interleaved Text)

84.16 **Christus** *Christ* **nōbīs** *to us* **bellum** *war* **spīritāle** *spiritual* **ostendit** *shows*

84.17 **Hōc** *this* **in** *in* **bellō** *war* **contrā** *against* **peccātum** *sin* **pugnāmus** *we fight*

84.18 **Bellum** *war* **bonī** *of good* **et** *and* **malī** *evil* **semper** *always* **manet** *remains*

84.19 **Bellō** *in war* **virtūtum** *of virtues* **arma** *weapons* **portāmus** *we carry*

84.20 **Deus** *God* **in** *in* **bellō** *war* **spīritālī** *spiritual* **nōs** *us* **adiuvat** *helps*

84.21 **Fīdēs** *faith* **in** *in* **bellō** *war* **scūtum** *shield* **est** *is*

84.22 **Bellī** *of war* **spīritālis** *spiritual* **victōria** *victory* **certā** *certain* **est** *is*

84.23 **Bellum** *war* **contrā** *against* **tentatiōnēs** *temptations* **difficile** *difficult* **est** *is*

84.24 **In** *in* **bellō** *war* **caritās** *charity* **numquam** *never* **dēficit** *fails*

84.25 **Bellum** *war* **internum** *internal* **cotīdiē** *daily* **gerimus** *we wage*

84.26 **Bellōrum** *of wars* **carnālium** *carnal* **fīnis** *end* **venit** *comes*

84.27 **In** *in* **bellīs** *wars* **spīritālibus** *spiritual* **orātiō** *prayer* **fortis** *strong* **est** *is*

84.28 **Bella** *wars* **mundi** *of world* **pācem** *peace* **animae** *of soul* **turbant** *disturb*

84.29 **Dē** *about* **bellō** *war* **iūstō** *just* **sanctī** *saints* **scrīpsērunt** *wrote*

84.30 **Post** *after* **bella** *wars* **huius** *of this* **vitae** *life* **pāx** *peace* **aeternam** *eternal* **inveniēmus** *we will find*

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Part B (Complete Natural Sentences)

84.16 Christus nōbīs bellum spīritāle ostendit. *Christ shows us spiritual warfare.*

84.17 Hōc in bellō contrā peccātum pugnāmus. *In this war we fight against sin.*

84.18 Bellum bonī et malī semper manet. *The war between good and evil always remains.*

84.19 Bellō virtūtum arma portāmus. *In war we carry the weapons of virtues.*

84.20 Deus in bellō spīritālī nōs adiuvat. *God helps us in spiritual warfare.*

84.21 Fīdēs in bellō scūtum est. *Faith is a shield in war.*

84.22 Bellī spīritālis victōria certā est. *The victory of spiritual warfare is certain.*

84.23 Bellum contrā tentatiōnēs difficile est. *The war against temptations is difficult.*

84.24 In bellō caritās numquam dēficit. *In war, charity never fails.*

84.25 Bellum internum cotīdiē gerimus. *We wage internal war daily.*

84.26 Bellōrum carnālium fīnis venit. *The end of carnal wars comes.*

84.27 In bellīs spīritālibus orātiō fortis est. *In spiritual wars, prayer is strong.*

84.28 Bella mundī pācem animae turbant. *The wars of the world disturb the peace of the soul.*

84.29 Dē bellō iūstō sanctī scrīpsērunt. *The saints wrote about just war.*

84.30 Post bella huius vitae pācem aeternam inveniēmus. *After the wars of this life, we will find eternal peace.*

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Part C (Latin Text Only)

84.16 Christus nōbīs bellum spīritāle ostendit.

84.17 Hōc in bellō contrā peccātum pugnāmus.

84.18 Bellum bonī et malī semper manet.

84.19 Bellō virtūtum arma portāmus.

84.20 Deus in bellō spīritālī nōs adiuvat.

84.21 Fīdēs in bellō scūtum est.

84.22 Bellī spīritālis victōria certā est.

84.23 Bellum contrā tentatīōnēs difficile est.

84.24 In bellō caritās numquam dēficit.

84.25 Bellum internum cotīdiē gerimus.

84.26 Bellōrum carnālium fīnis venit.

84.27 In bellīs spīritālibus orātiō fortis est.

84.28 Bella mundī pācem animae turbant.

84.29 Dē bellō iūstō sanctī scrīpsērunt.

84.30 Post bella huius vitae pācem aeternam inveniēmus.

Part D (Grammar Explanation)

For English speakers learning Christian Latin texts, the word "bellum" takes on additional spiritual meanings:

1. Metaphorical Uses:
    - bellum spīritāle (spiritual warfare)
    - bellum internum (internal struggle)
    - bellum contrā peccātum (war against sin)
2. Common Constructions in Christian Texts:
    - With contrā + accusative: contrā tentatīōnēs
    - With adjectives of spirit: spīritāle, internum
    - In ablative phrases: in bellō spīritālī
3. Special Christian Vocabulary:
    - virtūtum arma (weapons of virtues)
    - bellum bonī et malī (war of good and evil)
    - pāx aeterna (eternal peace)
4. Case Usage in Christian Context:
    - Ablative of means: bellō (by means of warfare)
    - Genitive of possession: bellī spīritālis
    - Accusative direct object: bellum gerere

- Ablative of time/circumstance: in bellō

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Lesson 85 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 85: vīta -ae f. (life)

Part A (Interleaved English and Latin Text)

85.1 **Nostra** *our* **vīta** *life* **brevis** *short* **est** *is*

85.2 **Multī** *many* **vītam** *life* **longam** *long* **habent** *have*

85.3 **Magister** *teacher* **dē** *about* **vītā** *life* **bonā** *good* **docet** *teaches*

85.4 **Tōtam** *whole* **vītam** *life* **in** *in* **studiō** *study* **dēgimus** *we spend*

85.5 **Vītae** *of life* **fīnis** *end* **omnibus** *for all* **venit** *comes*

85.6 **Homō** *man* **vītam** *life* **suam** *his own* **nārrat** *tells*

85.7 **Vītā** *by life* **nostrā** *our* **deō** *to God* **servīmus** *we serve*

85.8 **Ōrātiō** *prayer* **vītae** *of life* **nostrae** *our* **pars** *part* **est** *is*

85.9 **Vīta** *life* **sine** *without* **amīcīs** *friends* **tristis** *sad* **est** *is*

85.10 **Dominī** *of the Lord* **vītam** *life* **aeternam** *eternal* **quaerimus** *we seek*

85.11 **Monachī** *monks* **vītam** *life* **sānctam** *holy* **agunt** *lead*

85.12 **Vīta** *life* **hominum** *of men* **in** *in* **manū** *hand* **deī** *of God* **est** *is*

85.13 **Per** *through* **vītam** *life* **multae** *many* **temptātiōnēs** *temptations* **veniunt** *come*

85.14 **Sanctī** *saints* **vītam** *life* **perfectam** *perfect* **mōnstrāvērunt** *showed*

85.15 **Vītae** *of life* **nostra** *our* **grātiam** *grace* **laudāmus** *we praise*

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Part B (Complete Natural Sentences)

85.1 Nostra vīta brevis est. *Our life is short.*

85.2 Multī vītam longam habent. *Many have a long life.*

85.3 Magister dē vītā bonā docet. *The teacher teaches about the good life.*

85.4 Tōtam vītam in studiō dēgimus. *We spend our whole life in study.*

85.5 Vītae fīnis omnibus venit. *The end of life comes to all.*

85.6 Homō vītam suam nārrat. *The man tells his own life story.*

85.7 Vītā nostrā deō servīmus. *Through our life we serve God.*

85.8 Ōrātiō vītae nostrae pars est. *Prayer is part of our life.*

85.9 Vīta sine amīcīs tristis est. *Life without friends is sad.*

85.10 Dominī vītam aeternam quaerimus. *We seek the Lord's eternal life.*

85.11 Monachī vītam sānctam agunt. *The monks lead a holy life.*

85.12 Vīta hominum in manū deī est. *The life of men is in God's hand.*

85.13 Per vītam multae temptātiōnēs veniunt. *Through life many temptations come.*

85.14 Sanctī vītam perfectam mōnstrāvērunt. *The saints showed the perfect life.*

85.15 Vītae nostrae grātiam laudāmus. *We praise the grace of our life.*

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Part C (Latin Text Only)

85.1 Nostra vīta brevis est.

85.2 Multī vītam longam habent.

85.3 Magister dē vītā bonā docet.

85.4 Tōtam vītam in studiō dēgimus.

85.5 Vītae fīnis omnibus venit.

85.6 Homō vītam suam nārrat.

85.7 Vītā nostrā deō servīmus.

85.8 Ōrātiō vītae nostrae pars est.

85.9 Vīta sine amīcīs tristis est.

85.10 Dominī vītam aeternam quaerimus.

85.11 Monachī vītam sānctam agunt.

85.12 Vīta hominum in manū deī est.

85.13 Per vītam multae temptātiōnēs veniunt.

85.14 Sanctī vītam perfectam mōnstrāvērunt.

85.15 Vītae nostrae grātiam laudāmus.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "vīta" requires attention to these key points:

1. Form and Declension:

- First declension feminine noun
- Follows regular -a stem pattern
- Nominative singular: vīta
- Genitive singular: vītae
- Dative singular: vītae
- Accusative singular: vītam
- Ablative singular: vītā

2. Common Uses:
    - Subject of sentence (nominative)
    - Direct object (accusative)
    - Possession (genitive)
    - Means/instrument (ablative)
    - With prepositions (various cases)
3. Important Constructions:
    - vītam agere = to lead a life
    - in vītā = in life (ablative with in)
    - per vītam = through life (accusative with per)
    - vītae fīnis = end of life (genitive)
4. Word Order:
    - Can appear in various positions
    - Often modified by adjectives
    - Frequently used with possessive adjectives

Part E (Cultural Context)

For English speakers, understanding "vīta" in Medieval Latin requires cultural context:

1. Christian Perspective:
    - Emphasis on eternal life
    - Contrast between earthly and heavenly life
    - Life as service to God
    - Monastic way of life
2. Medieval Usage:
    - Important in hagiography (saints' lives)
    - Used in religious instruction
    - Common in prayer and liturgy
    - Central to moral teaching
3. Literary Context:
    - Found in spiritual writings
    - Used in philosophical texts
    - Important in biographical works
    - Present in devotional literature
4. Modern Relevance:
    - Source of English words
    - Used in church Latin

- Found in academic contexts
- Present in medical terminology

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your*

Part F-B (Complete Translation)

Magnus es, domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. et laudāre tē vult homō, aliqua portiō creātūrae tuae.

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, a portion of your creation, desires to praise you.

Part F-C (Literary Analysis)

Augustine uses repetition of "magnus/magna" to emphasize God's greatness. The passage shows typical Medieval Latin features:

- Direct address to God
- Use of biblical language
- Emphasis on praise and creation
- Complex sentence structure

Part F-D (Grammatical Notes)

- "magnus es" - predicate adjective with esse
- "laudābilis" - verbal adjective
- "sapientiae tuae" - genitive of possession
- "laudāre" - complementary infinitive with "vult"
- "creātūrae tuae" - partitive genitive

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Genre Section: Hagiography

Part A (Interleaved Text)

85.16 **Vītam** *life* **sānctī** *of saint* **Benedictī** *Benedict* **monachī** *monks* **legunt** *read*

85.17 **Scrīptor** *writer* **vītam** *life* **mārtyrēs** *martyrs* **magnā** *great* **cum** *with* **cūrā** *care* **nārrat** *tells*

85.18 **In** *in* **vītā** *life* **suā** *his* **sānctus** *saint* **multa** *many* **mīrācula** *miracles* **fēcit** *did*

85.19 **Vītae** *of life* **sānctōrum** *of saints* **exempla** *examples* **nōbīs** *for us* **sunt** *are*

85.20 **Multī** *many* **vītam** *life* **sānctae** *of holy* **Mariae** *Mary* **studiōsē** *eagerly* **legunt** *read*

85.21 **Per** *through* **vītam** *life* **suam** *his* **Franciscus** *Francis* **pauperēs** *poor* **amāvit** *loved*

85.22 **Vītā** *by life* **pūrā** *pure* **sānctī** *saints* **deō** *to God* **placent** *please*

85.23 **Vītae** *of life* **sānctōrum** *of saints* **librōs** *books* **monachī** *monks* **scrībunt** *write*

85.24 **Magnus** *great* **episcopus** *bishop* **vītam** *life* **sānctī** *of saint* **laudat** *praises*

85.25 **Vīta** *life* **sānctae** *of holy* **virginis** *virgin* **exemplum** *example* **bonum** *good* **est** *is*

85.26 **Mārtyr** *martyr* **vītam** *life* **suam** *his* **prō** *for* **Chrīstō** *Christ* **dedit** *gave*

85.27 **In** *in* **vītā** *life* **sānctī** *of saint* **Augustīnī** *Augustine* **multa** *many* **dē** *about* **grātiā** *grace* **legimus** *we read*

85.28 **Vītam** *life* **Iēsū** *of Jesus* **sānctī** *saints* **sequī** *to follow* **volunt** *wish*

85.29 **Monachī** *monks* **vītae** *of life* **sānctōrum** *of saints* **memoriās** *memories* **servant** *preserve*

85.30 **Vītā** *by life* **et** *and* **morte** *death* **mārtyrēs** *martyrs* **fidem** *faith* **mōnstrant** *show*

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Part B (Complete Natural Sentences)

85.16 Vītam sānctī Benedictī monachī legunt. *The monks read the life of Saint Benedict.*

85.17 Scrīptor vītam mārtyrēs magnā cum cūrā nārrat. *The writer tells the life of the martyrs with great care.*

85.18 In vītā suā sānctus multa mīrācula fēcit. *In his life, the saint performed many miracles.*

85.19 Vītae sānctōrum exempla nōbīs sunt. *The lives of the saints are examples for us.*

85.20 Multī vītam sānctae Mariae studiōsē legunt. *Many eagerly read the life of Saint Mary.*

85.21 Per vītam suam Franciscus pauperēs amāvit. *Throughout his life, Francis loved the poor.*

85.22 Vītā pūrā sānctī deō placent. *By their pure life, the saints please God.*

85.23 Vītae sānctōrum librōs monachī scrībunt. *The monks write books about the lives of the saints.*

85.24 Magnus episcopus vītam sānctī laudat. *The great bishop praises the life of the saint.*

85.25 Vīta sānctae virginis exemplum bonum est. *The life of the holy virgin is a good example.*

85.26 Mārtyr vītam suam prō Chrīstō dedit. *The martyr gave his life for Christ.*

85.27 In vītā sānctī Augustīnī multa dē grātiā legimus. *In the life of Saint Augustine, we read many things about grace.*

85.28 Vītam Iēsū sānctī sequī volunt. *The saints wish to follow the life of Jesus.*

85.29 Monachī vītae sānctōrum memoriās servant. *The monks preserve the memories of the saints' lives.*

85.30 Vītā et morte mārtyrēs fidem mōnstrant. *By life and death the martyrs show their faith.*

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Part C (Latin Text Only)

85.16 Vītam sānctī Benedictī monachī legunt.

85.17 Scrīptor vītam mārtyrēs magnā cum cūrā nārrat.

85.18 In vītā suā sānctus multa mīrācula fēcit.

85.19 Vītae sānctōrum exempla nōbīs sunt.

85.20 Multī vītam sānctae Mariae studiōsē legunt.

85.21 Per vītam suam Franciscus pauperēs amāvit.

85.22 Vītā pūrā sānctī deō placent.

85.23 Vītae sānctōrum librōs monachī scrībunt.

85.24 Magnus episcopus vītam sānctī laudat.

85.25 Vīta sānctae virginis exemplum bonum est.

85.26 Mārtyr vītam suam prō Chrīstō dedit.

85.27 In vītā sānctī Augustīnī multa dē grātiā legimus.

85.28 Vītam Iēsū sānctī sequī volunt.

85.29 Monachī vītae sānctōrum memoriās servant.

85.30 Vītā et morte mārtyrēs fidem mōnstrant.

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Part D (Grammar Explanation)

In hagiographical texts, "vīta" appears in several distinctive constructions:

1. Title Formulas:
    - "Vīta Sānctī [Name]" (Life of Saint [Name])
    - Typically uses genitive case for saint's name
    - Often appears with epithets (sānctus, beātus)
2. Common Case Uses:
    - Ablative of means (vītā pūrā)
    - Accusative object with verbs of writing/reading
    - Genitive in possessive constructions
    - With prepositions (in, per, prō)
3. Typical Verb Combinations:
    - vītam legere (to read a life)

- vītam scrībere (to write a life)
- vītam narrāre (to tell a life)
- vītam dare (to give one's life)

4. Stylistic Features:
    - Often paired with mors (death)
    - Frequently modified by adjectives
    - Used in exemplary contexts
    - Common in parallel constructions

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Lesson 86 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 86: homō hominis m. (human being)

Part A (Interleaved English and Latin Text)

86.1 **Homō** *human being* **sapiens** *wise* **esse** *to be* **dēbet** *ought*

86.2 **Bonus** *good* **homō** *human being* **omnēs** *all* **amat** *loves*

86.3 **Hic** *this* **homō** *human being* **in** *in* **templō** *temple* **ōrat** *prays*

86.4 **Sapientēs** *wise* **hominēs** *human beings* **Deum** *God* **laudant** *praise*

86.5 **Omnis** *every* **homō** *human being* **errāre** *to err* **potest** *is able*

86.6 **Fīlius** *son* **hominis** *of human being* **in** *in* **caelum** *heaven* **ascendit** *ascends*

86.7 **Multī** *many* **hominēs** *human beings* **ad** *to* **ecclesiam** *church* **veniunt** *come*

86.8 **Verbum** *word* **hominis** *of human being* **parvī** *little* **valōris** *of value* **est** *is*

86.9 **Magister** *teacher* **hominēs** *human beings* **docet** *teaches* **fīdem** *faith*

86.10 **Amōrem** *love* **hominibus** *to human beings* **monstrāmus** *we show*

86.11 **Per** *through* **hominēs** *human beings* **bonōs** *good* **Deus** *God* **operātur** *works*

86.12 **Pater** *father* **hominem** *human being* **ad** *to* **cēnam** *dinner* **vocat** *calls*

86.13 **Ab** *from* **homine** *human being* **malō** *evil* **fugiunt** *flee* **omnēs** *all*

86.14 **Deus** *God* **hominēs** *human beings* **crēāvit** *created* **perfectōs** *perfect*

86.15 **Inter** *among* **hominēs** *human beings* **pax** *peace* **esse** *to be* **dēbet** *ought*

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Part B (Complete Natural Sentences)

86.1 Homō sapiens esse dēbet. *A human being ought to be wise.*

86.2 Bonus homō omnēs amat. *A good person loves everyone.*

86.3 Hic homō in templō ōrat. *This person prays in the temple.*

86.4 Sapientēs hominēs Deum laudant. *Wise people praise God.*

86.5 Omnis homō errāre potest. *Every human being can err.*

86.6 Fīlius hominis in caelum ascendit. *The Son of Man ascends to heaven.*

86.7 Multī hominēs ad ecclesiam veniunt. *Many people come to church.*

86.8 Verbum hominis parvī valōris est. *The word of a human being is of little value.*

86.9 Magister hominēs docet fīdem. *The teacher teaches people faith.*

86.10 Amōrem hominibus monstrāmus. *We show love to people.*

86.11 Per hominēs bonōs Deus operātur. *God works through good people.*

86.12 Pater hominem ad cēnam vocat. *The father calls a person to dinner.*

86.13 Ab homine malō fugiunt omnēs. *Everyone flees from an evil person.*

86.14 Deus hominēs crēāvit perfectōs. *God created humans perfect.*

86.15 Inter hominēs pax esse dēbet. *There ought to be peace among people.*

Part C (Latin Text Only)

86.1 Homō sapiens esse dēbet.

86.2 Bonus homō omnēs amat.

86.3 Hic homō in templō ōrat.

86.4 Sapientēs hominēs Deum laudant.

86.5 Omnis homō errāre potest.

86.6 Fīlius hominis in caelum ascendit.

86.7 Multī hominēs ad ecclesiam veniunt.

86.8 Verbum hominis parvī valōris est.

86.9 Magister hominēs docet fīdem.

86.10 Amōrem hominibus monstrāmus.

86.11 Per hominēs bonōs Deus operātur.

86.12 Pater hominem ad cēnam vocat.

86.13 Ab homine malō fugiunt omnēs.

86.14 Deus hominēs crēāvit perfectōs.

86.15 Inter hominēs pax esse dēbet.

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Part D (Grammar Explanation)

For English speakers learning Latin, homō represents an important third declension noun with these key features:

1. Declension Pattern: Singular:
    - Nominative: homō
    - Genitive: hominis
    - Dative: hominī
    - Accusative: hominem
    - Ablative: homine

   Plural:
    - Nominative: hominēs
    - Genitive: hominum
    - Dative: hominibus
    - Accusative: hominēs
    - Ablative: hominibus
2. Key Uses:
    - Subject: homō sapiens est
    - Direct object: Deus hominem amat
    - Indirect object: hominibus grātiam dat
    - With prepositions: ab homine, per hominem
    - In religious contexts: Fīlius hominis
3. Important Patterns:
    - Often modified by adjectives: bonus homō
    - Common in abstract statements: omnis homō
    - Frequent in Christian texts: homō novus

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Part E (Cultural Context)

For English speakers, understanding homō requires cultural context:

1. Christian Usage:
    - Fīlius hominis (Son of Man) - key title for Jesus
    - homō novus (new man) - Christian concept
    - Important in discussions of human nature
2. Medieval Philosophy:
    - Used in defining human nature
    - Key term in theological debates
    - Central to discussions of free will
3. Social Implications:
    - Distinction from vir (male human)
    - Universal human nature
    - Moral implications

4. Modern Relevance:
    - Root of "human" and related words
    - Scientific term Homo sapiens
    - Used in philosophical discourse

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *And* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no measure. And man desires to praise you, some portion of your creation.

Part F-C (Literary Analysis)

Augustine uses homō here to emphasize:

- Human's place in creation
- Relationship between Creator and created
- Universal human desire to praise God
- Limits of human understanding

Part F-D (Grammatical Notes)

- homō as subject of vult
- Balanced structure with et
- Use of vocative Domine
- Complex sentence structure
- Abstract concepts with concrete nouns

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Genre Section: Theological Treatise

Part A (Interleaved Text)

86.16 **Omnis** *every* **homō** *human being* **ad** *to* **Deī** *of God* **imāginem** *image* **creātus** *created* **est** *is*

86.17 **Hominēs** *human beings* **per** *through* **grātiam** *grace* **Deī** *of God* **salvārī** *to be saved* **possunt** *are able*

86.18 **Angelī** *angels* **hominēs** *human beings* **ad** *to* **bonum** *good* **dūcunt** *lead*

86.19 **Hominis** *of human being* **anima** *soul* **immortālis** *immortal* **est** *is*

86.20 **Fīlius** *son* **hominis** *of man* **prō** *for* **peccātīs** *sins* **mortuus** *dead* **est** *is*

86.21 **Homō** *human being* **post** *after* **mortem** *death* **iūdicābitur** *will be judged*

86.22 **Sapientēs** *wise* **hominēs** *human beings* **viam** *way* **vēritātis** *of truth* **sequuntur** *follow*

86.23 **Misericordia** *mercy* **Deī** *of God* **hominēs** *human beings* **salvat** *saves*

86.24 **Hominibus** *to human beings* **bonae** *good* **voluntātis** *of will* **pax** *peace* **data** *given* **est** *is*

86.25 **Per** *through* **hominem** *human being* **mors** *death,* **per** *through* **hominem** *human being* **vīta** *life*

86.26 **Homō** *human being* **sine** *without* **grātiā** *grace* **nihil** *nothing* **potest** *is able*

86.27 **Omnēs** *all* **hominēs** *human beings* **ad** *to* **sanctitātem** *holiness* **vocātī** *called* **sunt** *are*

86.28 **Inter** *among* **hominēs** *human beings* **Christus** *Christ* **habitāvit** *dwelt*

86.29 **Homō** *human being* **interior** *inner* **renovātur** *is renewed* **dē** *from* **diē** *day* **in** *into* **diem** *day*

86.30 **Nōn** *not* **in** *in* **sōlō** *alone* **pāne** *bread* **vīvit** *lives* **homō** *human being*

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Part B (Complete Natural Sentences)

86.16 Omnis homō ad Deī imāginem creātus est. *Every human being is created in God's image.*

86.17 Hominēs per grātiam Deī salvārī possunt. *Human beings can be saved through God's grace.*

86.18 Angelī hominēs ad bonum dūcunt. *Angels lead humans to good.*

86.19 Hominis anima immortālis est. *The soul of a human being is immortal.*

86.20 Fīlius hominis prō peccātīs mortuus est. *The Son of Man died for sins.*

86.21 Homō post mortem iūdicābitur. *A human being will be judged after death.*

86.22 Sapientēs hominēs viam vēritātis sequuntur. *Wise people follow the way of truth.*

86.23 Misericordia Deī hominēs salvat. *God's mercy saves human beings.*

86.24 Hominibus bonae voluntātis pax data est. *Peace is given to people of good will.*

86.25 Per hominem mors, per hominem vīta. *Through man came death, through man came life.*

86.26 Homō sine grātiā nihil potest. *Man can do nothing without grace.*

86.27 Omnēs hominēs ad sanctitātem vocātī sunt. *All people are called to holiness.*

86.28 Inter hominēs Christus habitāvit. *Christ dwelt among men.*

86.29 Homō interior renovātur dē diē in diem. *The inner man is renewed day by day.*

86.30 Nōn in sōlō pāne vīvit homō. *Man does not live by bread alone.*

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Part C (Latin Text Only) (continued)

86.16 Omnis homō ad Deī imāginem creātus est.

86.17 Hominēs per grātiam Deī salvārī possunt.

86.18 Angelī hominēs ad bonum dūcunt.

86.19 Hominis anima immortālis est.

86.20 Fīlius hominis prō peccātīs mortuus est.

86.21 Homō post mortem iūdicābitur.

86.22 Sapientēs hominēs viam vēritātis sequuntur.

86.23 Misericordia Deī hominēs salvat.

86.24 Hominibus bonae voluntātis pax data est.

86.25 Per hominem mors, per hominem vīta.

86.26 Homō sine grātiā nihil potest.

86.27 Omnēs hominēs ad sanctitātem vocātī sunt.

86.28 Inter hominēs Christus habitāvit.

86.29 Homō interior renovātur dē diē in diem.

86.30 Nōn in sōlō pāne vīvit homō.

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Part D (Grammar Explanation for Genre Section)

For English speakers studying theological Latin texts, understanding how homō functions in theological contexts requires attention to several special features:

1. Biblical References:
    - Fīlius hominis (Son of Man) - fixed phrase, always in genitive
    - homō novus (new man) - nominative with adjective
    - homō interior (inner man) - spiritual concept
2. Common Theological Constructions:
    - With Universal Statements:
        - omnis homō (every person)
        - omnēs hominēs (all people)
    - With Abstract Concepts:
        - homō spirituālis (spiritual person)
        - homō carnālis (carnal person)
3. Case Usage in Theological Context:
    - Nominative for statements of nature:

        - homō mortālis est
    - Dative for recipients of grace:
        - hominibus data est grātia
    - Ablative with prepositions:
        - in homine, per hominem
    - Genitive in titles and attributes:
        - Fīlius hominis, glōria hominis
4. Special Theological Vocabulary:
    - homō vetus (old man) vs. homō novus (new man)
    - homō interior (inner man) vs. homō exterior (outer man)
    - homō spirituālis (spiritual man)
    - homō perfectus (perfect man)
5. Verb Combinations in Theological Latin:
    - homō renovātur (man is renewed)
    - homō sanctificātur (man is sanctified)
    - homō salvātur (man is saved)
    - homō iūstificātur (man is justified)
6. Word Order in Theological Texts:
    - Initial position for emphasis
    - Final position for contrast
    - Paired constructions (e.g., per hominem... per hominem)
7. Common Prepositions with homō:
    - ad with accusative (purpose)
    - per with accusative (agency)
    - in with ablative (state)
    - cum with ablative (accompaniment)
8. Theological Formulas:
    - Fixed expressions
    - Biblical quotations
    - Liturgical phrases
    - Doctrinal statements

Lesson 87 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 87: tempus temporis n. (time)

Part A (Interleaved English and Latin Text)

87.1 **Tempus** *time* **sacrum** *sacred* **iam** *now* **adest** *is present*

87.2 **Hōc** *this* **tempore** *at time* **multī** *many* **ad** *to* **templum** *temple* **veniunt** *come*

87.3 **Longum** *long* **tempus** *time* **in** *in* **monasteriō** *monastery* **vīxī** *I lived*

87.4 **Tempus** *time* **ōrātiōnis** *of prayer* **semper** *always* **observāmus** *we observe*

87.5 **Breve** *brief* **tempus** *time* **nōbīs** *for us* **datum** *given* **est** *is*

87.6 **Temporis** *of time* **ratiōnem** *account* **habēre** *to have* **dēbēmus** *we ought*

87.7 **Magister** *teacher* **discipulīs** *to students* **tempus** *time* **studendī** *of studying* **dat** *gives*

87.8 **Omnī** *at all* **tempore** *time* **Deum** *God* **laudāre** *to praise* **dēbēmus** *we ought*

87.9 **Tempore** *in time* **vēris** *of spring* **flōrēs** *flowers* **crēscunt** *grow*

87.10 **Tempus** *time* **fugit** *flees* **velut** *like* **umbra** *shadow*

87.11 **Sapientēs** *wise men* **bene** *well* **tempore** *time* **ūtuntur** *use*

87.12 **Temporibus** *in times* **antīquīs** *ancient* **prophetae** *prophets* **locūtī** *spoken* **sunt** *have*

87.13 **Omnia** *all things* **tempus** *time* **suum** *their own* **habent** *have*

87.14 **Nūllum** *no* **tempus** *time* **sine** *without* **labōre** *work* **perdendum** *to be lost* **est** *is*

87.15 **Tempus** *time* **paenitentiae** *of repentance* **nōbīs** *to us* **datum** *given* **est** *is*

Part B (Complete Natural Sentences)

87.1 Tempus sacrum iam adest. *The sacred time is now at hand.*

87.2 Hōc tempore multī ad templum veniunt. *At this time many come to the temple.*

87.3 Longum tempus in monasteriō vīxī. *I lived in the monastery for a long time.*

87.4 Tempus ōrātiōnis semper observāmus. *We always observe the time of prayer.*

87.5 Breve tempus nōbīs datum est. *A brief time has been given to us.*

87.6 Temporis ratiōnem habēre dēbēmus. *We ought to keep track of time.*

87.7 Magister discipulīs tempus studendī dat. *The teacher gives the students time for studying.*

87.8 Omnī tempore Deum laudāre dēbēmus. *We ought to praise God at all times.*

87.9 Tempore vēris flōrēs crēscunt. *In springtime the flowers grow.*

87.10 Tempus fugit velut umbra. *Time flies like a shadow.*

87.11 Sapientēs bene tempore ūtuntur. *The wise use time well.*

87.12 Temporibus antīquīs prophetae locūtī sunt. *In ancient times the prophets spoke.*

87.13 Omnia tempus suum habent. *All things have their own time.*

87.14 Nūllum tempus sine labōre perdendum est. *No time should be lost without work.*

87.15 Tempus paenitentiae nōbīs datum est. *The time of repentance has been given to us.*

Part C (Latin Text Only)

87.1 Tempus sacrum iam adest.

87.2 Hōc tempore multī ad templum veniunt.

87.3 Longum tempus in monasteriō vīxī.

87.4 Tempus ōrātiōnis semper observāmus.

87.5 Breve tempus nōbīs datum est.

87.6 Temporis ratiōnem habēre dēbēmus.

87.7 Magister discipulīs tempus studendī dat.

87.8 Omnī tempore Deum laudāre dēbēmus.

87.9 Tempore vēris flōrēs crēscunt.

87.10 Tempus fugit velut umbra.

87.11 Sapientēs bene tempore ūtuntur.

87.12 Temporibus antīquīs prophetae locūtī sunt.

87.13 Omnia tempus suum habent.

87.14 Nūllum tempus sine labōre perdendum est.

87.15 Tempus paenitentiae nōbīs datum est.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "tempus" involves several key grammatical points:

1. Basic Forms:
    - Nominative: tempus
    - Genitive: temporis
    - Dative: temporī
    - Accusative: tempus
    - Ablative: tempore
    - Plural follows regular 3rd declension neuter pattern
2. Common Uses:
    - Ablative of time when (tempore vēris)
    - Accusative of duration (longum tempus)
    - As subject or object (tempus fugit)
    - With gerund (tempus studendī)
    - With adjectives (breve tempus)
3. Special Constructions:
    - Temporal expressions (hōc tempore)
    - With prepositions (in tempore)

    - With possessives (tempus suum)
    - In passive constructions (datum est)
4. Word Order:
    - Can appear at start for emphasis
    - Often precedes its modifiers
    - Flexible position based on emphasis

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Part E (Cultural Context)

Understanding "tempus" requires knowledge of how medieval Christians conceptualized time:

1. Liturgical Time:
    - Division of day by prayer hours
    - Church calendar with seasons
    - Saints' days and festivals
    - Penitential periods
2. Monastic Time:
    - Strict daily schedules
    - Bell signals for activities
    - Balance of prayer and work
    - Seasonal variations
3. Christian Concepts:
    - Sacred vs. secular time
    - Eternity vs. temporality
    - Time as God's gift
    - Proper use of time
4. Modern Relevance:
    - Church calendar still used
    - Influence on scheduling
    - Time management concepts
    - Religious observances

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Part F (Literary Citation)

From Augustine's "Confessions" (XI.14):

Part F-A (Interleaved Text)

Quid *what* **est** *is* **ergō** *therefore* **tempus?** *time?* **Sī** *if* **nēmō** *no one* **ex** *from* **mē** *me* **quaerat,** *should ask,* **sciō;** *I know;* **sī** *if* **quaerentī** *to one asking* **explicāre** *to explain* **velim,** *I should wish,* **nesciō.** *I do not know.*

Part F-B (Complete Translation)

"Quid est ergō tempus? Sī nēmō ex mē quaerat, sciō; sī quaerentī explicāre velim, nesciō."

What then is time? If no one asks me, I know; if I wish to explain it to one who asks, I do not know.

Part F-C (Literary Analysis)

Augustine uses this famous passage to explore the paradoxical nature of our understanding of time. The structure emphasizes the contrast between intuitive knowledge and explicit explanation.

Part F-D (Grammatical Notes)

- Conditional clauses with sī
- Present subjunctive quaerat
- Dative of reference quaerentī
- Contrast between sciō and nesciō
- Infinitive explicāre as complement

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Genre Section: Monastic Rule

Part A (Interleaved Text)

87.16 **Ad** *at* **omnēs** *all* **hōrās** *hours* **temporis** *of time* **frātrēs** *brothers* **prōmptī** *ready* **sint** *should be*

87.17 **Tempore** *at time* **matūtīnō** *morning* **prīmam** *prime* **ōrātiōnem** *prayer* **dīcimus** *we say*

87.18 **Tempus** *time* **silentiī** *of silence* **post** *after* **complētōrium** *compline* **servāre** *to keep* **dēbēmus** *we ought*

87.19 **Tempore** *in time* **Quadrāgēsimae** *of Lent* **plūs** *more* **ōrāre** *to pray* **dēbēmus** *we ought*

87.20 **Omnī** *at every* **tempore** *time* **regulam** *rule* **observāre** *to observe* **necesse** *necessary* **est** *is*

87.21 **Abbas** *abbot* **tempus** *time* **labōris** *of work* **temperāre** *to moderate* **dēbet** *ought*

87.22 **Temporibus** *at times* **certīs** *fixed* **frātrēs** *brothers* **conveniant** *should gather*

87.23 **Tempore** *at time* **aestātis** *of summer* **labōrem** *work* **mātūrius** *earlier* **incipimus** *we begin*

87.24 **Sapiens** *wise* **monachus** *monk* **tempus** *time* **suum** *his* **bene** *well* **dispositum** *arranged* **habet** *has*

87.25 **Temporibus** *at times* **refectiōnis** *of refreshment* **lectōrem** *reader* **audīmus** *we hear*

87.26 **Per** *through* **omne** *all* **tempus** *time* **vigilāre** *to be watchful* **dēbēmus** *we ought*

87.27 **Tempore** *in time* **ieiuniī** *of fasting* **parcius** *more sparingly* **cibum** *food* **sūmimus** *we take*

87.28 **Abbas** *abbot* **tempus** *time* **psalmodiae** *of psalmody* **statuit** *establishes*

87.29 **Hōc** *at this* **tempore** *time* **frātrēs** *brothers* **labōrant** *work* **in** *in* **hortō** *garden*

87.30 **Tempus** *time* **meditātiōnis** *of meditation* **cotīdiē** *daily* **observāmus** *we observe*

Part B (Complete Natural Sentences)

87.16 Ad omnēs hōrās temporis frātrēs prōmptī sint. *Let the brothers be ready at all hours of time.*

87.17 Tempore matūtīnō prīmam ōrātiōnem dīcimus. *At morning time we say the first prayer.*

87.18 Tempus silentiī post complētōrium servāre dēbēmus. We must keep the time of silence after compline.

87.19 Tempore Quadrāgēsimae plūs ōrāre dēbēmus. *During the time of Lent we ought to pray more.*

87.20 Omnī tempore regulam observāre necesse est. *It is necessary to observe the rule at all times.*

87.21 Abbas tempus labōris temperāre dēbet. *The abbot ought to moderate the time of work.*

87.22 Temporibus certīs frātrēs conveniant. *At fixed times the brothers should gather.*

87.23 Tempore aestātis labōrem mātūrius incipimus. *In summertime we begin work earlier.*

87.24 Sapiens monachus tempus suum bene dispositum habet. *The wise monk has his time well arranged.*

87.25 Temporibus refectiōnis lectōrem audīmus. *At mealtimes we listen to the reader.*

87.26 Per omne tempus vigilāre dēbēmus. *We ought to be watchful through all time.*

87.27 Tempore ieiuniī parcius cibum sūmimus. *In time of fasting we take food more sparingly.*

87.28 Abbas tempus psalmodiae statuit. The abbot establishes the time of psalmody.

87.29 Hōc tempore frātrēs labōrant in hortō. *At this time the brothers work in the garden.*

87.30 Tempus meditātiōnis cotīdiē observāmus. *We observe the time of meditation daily.*

Part C (Latin Text Only)

87.16 Ad omnēs hōrās temporis frātrēs prōmptī sint.

87.17 Tempore matūtīnō prīmam ōrātiōnem dīcimus.

87.18 Tempus silentiī post complētōrium servāre dēbēmus.

87.19 Tempore Quadrāgēsimae plūs ōrāre dēbēmus.

87.20 Omnī tempore regulam observāre necesse est.

87.21 Abbas tempus labōris temperāre dēbet.

87.22 Temporibus certīs frātrēs conveniant.

87.23 Tempore aestātis labōrem mātūrius incipimus.

87.24 Sapiens monachus tempus suum bene dispositum habet.

87.25 Temporibus refectiōnis lectōrem audīmus.

87.26 Per omne tempus vigilāre dēbēmus.

87.27 Tempore ieiuniī parcius cibum sūmimus.

87.28 Abbas tempus psalmodiae statuit.

87.29 Hōc tempore frātrēs labōrant in hortō.

87.30 Tempus meditātiōnis cotīdiē observāmus.

Part D (Grammar Explanation)

In monastic contexts, "tempus" appears in several distinctive constructions:

1. Time Expressions:
    - Ablative of time when (tempore matūtīnō)
    - Temporal phrases with prepositions (post complētōrium)
    - Specific times of day (tempore refectiōnis)
    - Liturgical seasons (tempore Quadrāgēsimae)
2. Special Uses:
    - With gerunds (tempus meditātiōnis)
    - In commands and instructions (prōmptī sint)
    - With necessity constructions (necesse est)
    - With verbs of obligation (dēbēmus)
3. Word Order Patterns:
    - Initial position for emphasis
    - Following prepositions
    - With modifying genitives
    - In temporal clauses
4. Common Combinations:
    - With adjectives of time (certīs)
    - With verbs of observance (observāre)
    - With religious vocabulary (ōrātiōnem, psalmodiae)
    - With seasonal terms (aestātis)

Lesson 88 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 88: magis (more)

Part A (Interleaved English and Latin Text)

88.1 **Magis** *more* **labōrāre** *to work* **necesse** *necessary* **est** *is*

88.2 **Puer** *boy* **magistrum** *teacher* **magis** *more* **timet** *fears* **quam** *than* **patrem** *father*

88.3 **Deum** *God* **magis** *more* **amāre** *to love* **dēbēmus** *we ought* **quam** *than* **mundī** *of world* **rēs** *things*

88.4 **Virtūtem** *virtue* **magis** *more* **laudant** *praise* **sapientēs** *wise men* **quam** *than* **dīvitiās** *riches*

88.5 **Frāter** *brother* **meus** *my* **magis** *more* **studet** *studies* **quam** *than* **ego** *I*

88.6 **Sacerdōs** *priest* **magis** *more* **ōrat** *prays* **quam** *than* **loquitur** *speaks*

88.7 **Verba** *words* **Chrīstī** *of Christ* **magis** *more* **valent** *are strong* **quam** *than* **sapientia** *wisdom* **mundi** *of world*

88.8 **Fīliōs** *sons* **magis** *more* **docēre** *to teach* **quam** *than* **punīre** *to punish* **cupimus** *we desire*

88.9 **Discipulī** *pupils* **librōs** *books* **sacrōs** *sacred* **magis** *more* **amant** *love* **quam** *than* **lūdōs** *games*

88.10 **Magis** *more* **pācem** *peace* **quam** *than* **bellum** *war* **petimus** *we seek*

88.11 **Spīritum** *spirit* **magis** *more* **quam** *than* **corpus** *body* **cūrāre** *to care for* **dēbēmus** *we ought*

88.12 **Magis** *more* **crēscit** *grows* **bonī** *of good* **scientia** *knowledge* **quam** *than* **malī** *of evil*

88.13 **Magistra** *teacher* **exempla** *examples* **magis** *more* **quam** *than* **praecepta** *precepts* **dat** *gives*

88.14 **Magis** *more* **prodest** *benefits* **silentium** *silence* **quam** *than* **verbum** *word*

88.15 **Discipulī** *pupils* **magistrī** *of teacher* **vocēm** *voice* **magis** *more* **audiunt** *hear* **quam** *than* **librōs** *books* **legunt** *read*

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Part B (Complete Natural Sentences)

88.1 Magis labōrāre necesse est. *It is necessary to work more.*

88.2 Puer magistrum magis timet quam patrem. *The boy fears the teacher more than his father.*

88.3 Deum magis amāre dēbēmus quam mundī rēs. *We ought to love God more than worldly things.*

88.4 Virtūtem sapientēs magis laudant quam dīvitiās. *The wise praise virtue more than riches.*

88.5 Frāter meus magis studet quam ego. *My brother studies more than I do.*

88.6 Magis ōrat sacerdōs quam loquitur. *The priest prays more than he speaks.*

88.7 Verba Chrīstī magis valent quam sapientia mundī. *The words of Christ are stronger than the wisdom of the world.*

88.8 Fīliōs magis docēre quam punīre cupimus. *We desire to teach our sons more than to punish them.*

88.9 Discipulī librōs sacrōs magis amant quam lūdōs. *The pupils love sacred books more than games.*

88.10 Pācem magis quam bellum petimus. *We seek peace more than war.*

88.11 Spīritum magis quam corpus cūrāre dēbēmus. *We ought to care for the spirit more than the body.*

88.12 Bonī scientia magis crēscit quam malī. *Knowledge of good grows more than that of evil.*

88.13 Magistra exempla magis quam praecepta dat. *The teacher gives examples more than precepts.*

88.14 Silentium magis prodest quam verbum. *Silence benefits more than speech.*

88.15 Discipulī magistrī vocēm magis audiunt quam librōs legunt. *The pupils hear the teacher's voice more than they read books.*

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Part C (Latin Text Only)

88.1 Magis labōrāre necesse est.

88.2 Puer magistrum magis timet quam patrem.

88.3 Deum magis amāre dēbēmus quam mundī rēs.

88.4 Virtūtem sapientēs magis laudant quam dīvitiās.

88.5 Frāter meus magis studet quam ego.

88.6 Magis ōrat sacerdōs quam loquitur.

88.7 Verba Chrīstī magis valent quam sapientia mundī.

88.8 Fīliōs magis docēre quam punīre cupimus.

88.9 Discipulī librōs sacrōs magis amant quam lūdōs.

88.10 Pācem magis quam bellum petimus.

88.11 Spīritum magis quam corpus cūrāre dēbēmus.

88.12 Bonī scientia magis crēscit quam malī.

88.13 Magistra exempla magis quam praecepta dat.

88.14 Silentium magis prodest quam verbum.

88.15 Discipulī magistrī vocēm magis audiunt quam librōs legunt.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "magis" requires attention to several key points:

1. Basic Usage:
    - Adverb meaning "more"
    - Used for comparisons
    - Often paired with "quam" (than)
    - Cannot be declined (unlike adjectives)
2. Common Constructions:
    - With verbs: magis + verb (magis studet)
    - With infinitives: magis + infinitive (magis labōrāre)
    - In comparisons: magis... quam...
    - With adjectives: reinforcing comparison
3. Word Order:
    - Usually precedes the word it modifies
    - Can be separated from quam clause

- Flexible position for emphasis

4. Special Uses:
    - With abstract concepts
    - In religious contexts
    - For moral comparisons
    - With infinitives

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Part E (Cultural Context)

Understanding "magis" in medieval Christian Latin requires cultural context:

1. Religious Significance:
    - Central to Jesuit motto "Ad Maiorem Dei Gloriam"
    - Used in spiritual comparisons
    - Important in biblical translations
    - Common in theological writings
2. Educational Usage:
    - Frequent in medieval textbooks
    - Used for moral instruction
    - Important in scholastic debates
    - Part of rhetorical training
3. Philosophical Context:
    - Used in logical arguments
    - Important for expressing degrees
    - Part of medieval dialectic
    - Common in ethical discussions
4. Modern Relevance:
    - Still used in Church Latin
    - Important in classical education
    - Found in academic Latin
    - Used in legal Latin phrases

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Part F (Literary Citation)

From Thomas à Kempis, "De Imitatione Christi" (Book III, Chapter 32):

Part F-A (Interleaved Text)

Magis *more* **oportet** *it behooves* **ut** *that* **tē** *you* **subiciās** *submit* **Deō** *to God* **et** *and* **sensus** *senses* **tuōs** *your* **subiciās** *submit* **fidē** *by faith* **quam** *than* **ut** *that* **multum** *much* **quaerās** *you seek* **in** *in* **profundō** *deep* **Deī** *of God* **operē** *work.*

Part F-B (Complete Translation)

"Magis oportet ut tē subiciās Deō et sensus tuōs subiciās fidē quam ut multum quaerās in profundō Deī operē."

It is more fitting that you submit yourself to God and subject your senses through faith than that you seek much in the depths of God's work.

Part F-C (Literary Analysis)

Thomas à Kempis uses "magis" to emphasize spiritual priorities. The comparison reinforces the medieval Christian emphasis on faith over intellectual inquiry.

Part F-D (Grammatical Notes)

- "magis" introduces main comparison
- Subjunctive "subiciās" in result clauses
- Parallel structure with repeated "ut"
- Ablative "fidē" showing means

Genre Section: Medieval Sermon

Part A (Interleaved Text)

88.16 **Carissimī** *dearest ones* **fratrēs** *brothers* **magis** *more* **animam** *soul* **quam** *than* **corpus** *body* **cūrāte** *care for*

88.17 **Magis** *more* **ōrāre** *to pray* **quam** *than* **loquī** *to speak* **debemus** *we ought*

88.18 **Christus** *Christ* **magis** *more* **misericordiam** *mercy* **quam** *than* **sacrificium** *sacrifice* **quaerit** *seeks*

88.19 **Magis** *more* **opera** *works* **quam** *than* **verba** *words* **Deus** *God* **respicit** *regards*

88.20 **Fīdem** *faith* **magis** *more* **quam** *than* **scientiam** *knowledge* **laudāre** *to praise* **dēbēmus** *we ought*

88.21 **Magis** *more* **caritas** *charity* **quam** *than* **timor** *fear* **salūtem** *salvation* **operātur** *works*

88.22 **Spīritum** *spirit* **magis** *more* **quam** *than* **litteram** *letter* **sequī** *to follow* **oportet** *it is fitting*

88.23 **Magis** *more* **grātia** *grace* **quam** *than* **nātūra** *nature* **hominem** *man* **perficit** *perfects*

88.24 **Caelestia** *heavenly things* **magis** *more* **quam** *than* **terrestria** *earthly things* **dīligite** *love*

88.25 **Magis** *more* **paenitentiam** *repentance* **quam** *than* **iūstitiam** *justice* **praedicāmus** *we preach*

88.26 **Virtūtem** *virtue* **magis** *more* **quam** *than* **scientiam** *knowledge* **docēre** *to teach* **dēbēmus** *we ought*

88.27 **Magis** *more* **caritatem** *charity* **quam** *than* **sapientiam** *wisdom* **quaerimus** *we seek*

88.28 **Christus** *Christ* **magis** *more* **corda** *hearts* **quam** *than* **vultūs** *faces* **respicit** *regards*

88.29 **Magis** *more* **humilitātem** *humility* **quam** *than* **potentiam** *power* **laudāmus** *we praise*

88.30 **Deus** *God* **magis** *more* **spiritum** *spirit* **quam** *than* **formam** *form* **amat** *loves*

Part B (Complete Natural Sentences)

88.16 Carissimī fratrēs, magis animam quam corpus cūrāte. *Dearest brothers, care more for the soul than the body.*

88.17 Magis ōrāre quam loquī debemus. *We ought to pray more than speak.*

88.18 Christus magis misericordiam quam sacrificium quaerit. *Christ seeks mercy more than sacrifice.*

88.19 Opera magis quam verba Deus respicit. *God regards works more than words.*

88.20 Fīdem magis quam scientiam laudāre dēbēmus. *We ought to praise faith more than knowledge*

88.21 Magis caritas quam timor salūtem operātur. Charity more than fear works salvation.

88.22 Spīritum magis quam litteram sequī oportet. *It is fitting to follow the spirit more than the letter.*

88.23 Magis grātia quam nātūra hominem perficit. *Grace more than nature perfects man.*

88.24 Caelestia magis quam terrestria dīligite. *Love heavenly things more than earthly things.*

88.25 Magis paenitentiam quam iūstitiam praedicāmus. *We preach repentance more than justice.*

88.26 Virtūtem magis quam scientiam docēre dēbēmus. *We ought to teach virtue more than knowledge.*

88.27 Magis caritatem quam sapientiam quaerimus. *We seek charity more than wisdom.*

88.28 Christus magis corda quam vultūs respicit. *Christ regards hearts more than faces.*

88.29 Magis humilitātem quam potentiam laudāmus. *We praise humility more than power.*

88.30 Deus magis spiritum quam formam amat. *God loves spirit more than form.*

Part C (Latin Text Only)

88.16 Carissimī fratrēs, magis animam quam corpus cūrāte.

88.17 Magis ōrāre quam loquī debemus.

88.18 Christus magis misericordiam quam sacrificium quaerit.

88.19 Opera magis quam verba Deus respicit.

88.20 Fīdem magis quam scientiam laudāre dēbēmus.

88.21 Magis caritas quam timor salūtem operātur.

88.22 Spīritum magis quam litteram sequī oportet.

88.23 Magis grātia quam nātūra hominem perficit.

88.24 Caelestia magis quam terrestria dīligite.

88.25 Magis paenitentiam quam iūstitiam praedicāmus.

88.26 Virtūtem magis quam scientiam docēre dēbēmus.

88.27 Magis caritatem quam sapientiam quaerimus.

88.28 Christus magis corda quam vultūs respicit.

88.29 Magis humilitātem quam potentiam laudāmus.

88.30 Deus magis spiritum quam formam amat.

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Part D (Grammar Explanation)

For English speakers studying medieval sermon Latin, understanding the use of "magis" requires attention to several key features:

1. Sermonic Comparison Structures:
    - Spiritual vs. Material contrasts
    - Abstract vs. Concrete comparisons
    - Moral vs. Worldly distinctions
    - Divine vs. Human preferences
2. Common Patterns:
    - With imperative verbs (cūrāte, dīligite)
    - With theological terms
    - In pastoral exhortations
    - With moral teachings
3. Word Order in Sermons:
    - Often begins sentences for emphasis
    - Paired with key Christian concepts
    - Used in balanced phrases
    - Creates rhetorical patterns
4. Special Uses:
    - In spiritual advice
    - For moral instruction
    - In theological arguments
    - With religious vocabulary

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Lesson 89 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 89: prīmus -a -um (first)

Part A (Interleaved English and Latin Text)

89.1 **Prīmā** *on first* **lūce** *light* **surgimus** *we rise* **et** *and* **labōrāre** *to work* **incipimus** *we begin*

89.2 **Magister** *teacher* **discipulum** *pupil* **prīmum** *first* **laudat** *praises*

89.3 **Prīmīs** *in first* **diēbus** *days* **ver** *spring* **appropinquat** *approaches*

89.4 **Pater** *father* **prīmō** *at first* **fīliō** *to son* **librum** *book* **dat** *gives*

89.5 **Prīmae** *first* **hōrae** *hours* **manē** *in morning* **optimae** *best* **sunt** *are*

89.6 **Ōrātor** *orator* **prīmā** *in first* **parte** *part* **ōrātiōnis** *of speech* **dē** *about* **virtūte** *virtue* **loquitur** *speaks*

89.7 **Sacerdōs** *priest* **prīmam** *first* **missam** *mass* **celebrat** *celebrates*

89.8 **Prīmō** *in first* **annō** *year* **pontificātūs** *of pontificate* **multa** *many things* **mūtāvit** *he changed*

89.9 **Ecclesia** *church* **prīmōs** *first* **martyrēs** *martyrs* **commemorat** *commemorates*

89.10 **Prīmīs** *in first* **saeculīs** *centuries* **Chrīstiānī** *Christians* **persecūtiōnem** *persecution* **patiebantur** *suffered*

89.11 **Episcopus** *bishop* **prīmam** *first* **benedīctiōnem** *blessing* **dat** *gives*

89.12 **Prīmō** *at first* **timēbant** *they feared* **sed** *but* **posteā** *afterwards* **gaudia** *joys* **invēnērunt** *they found*

89.13 **Discipulī** *pupils* **prīmās** *first* **litterās** *letters* **discunt** *learn*

89.14 **Prīmum** *first* **verbum** *word* **puerī** *of boy* **māter** *mother* **erat** *was*

89.15 **Prīmā** *in first* **hebdomadā** *week* **studiōrum** *of studies* **multum** *much* **labōrāvimus** *we worked*

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Part B (Complete Natural Sentences)

89.1 Prīmā lūce surgimus et labōrāre incipimus. *We rise at first light and begin to work.*

89.2 Discipulum prīmum magister laudat. *The teacher praises the first student.*

89.3 Ver prīmīs diēbus appropinquat. *Spring approaches in the first days.*

89.4 Fīliō pater prīmō librum dat. *The father gives the book to his son first.*

89.5 Prīmae hōrae manē optimae sunt. *The first hours of the morning are the best.*

89.6 Dē virtūte ōrātor in prīmā parte ōrātiōnis loquitur. *The orator speaks about virtue in the first part of the speech.*

89.7 Missam prīmam sacerdōs celebrat. *The priest celebrates the first mass.*

89.8 Multa prīmō annō pontificātūs mūtāvit. *He changed many things in the first year of his pontificate.*

89.9 Prīmōs martyrēs ecclesia commemorat. *The church commemorates the first martyrs.*

89.10 Chrīstiānī prīmīs saeculīs persecūtiōnem patiebantur. *Christians suffered persecution in the first centuries.*

89.11 Benedīctiōnem prīmam episcopus dat. *The bishop gives the first blessing.*

89.12 Prīmō timēbant sed posteā gaudia invēnērunt. *At first they were afraid but afterwards they found joys.*

89.13 Litterās prīmās discipulī discunt. *The pupils learn their first letters.*

89.14 Māter prīmum verbum puerī erat. *Mother was the boy's first word.*

89.15 Multum prīmā hebdomadā studiōrum labōrāvimus. *We worked much in the first week of studies.*

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Part C (Latin Text Only)

89.1 Prīmā lūce surgimus et labōrāre incipimus.

89.2 Discipulum prīmum magister laudat.

89.3 Ver prīmīs diēbus appropinquat.

89.4 Fīliō pater prīmō librum dat.

89.5 Prīmae hōrae manē optimae sunt.

89.6 Dē virtūte ōrātor in prīmā parte ōrātiōnis loquitur.

89.7 Missam prīmam sacerdōs celebrat.

89.8 Multa prīmō annō pontificātūs mūtāvit.

89.9 Prīmōs martyrēs ecclesia commemorat.

89.10 Chrīstiānī prīmīs saeculīs persecūtiōnem patiebantur.

89.11 Benedīctiōnem prīmam episcopus dat.

89.12 Prīmō timēbant sed posteā gaudia invēnērunt.

89.13 Litterās prīmās discipulī discunt.

89.14 Māter prīmum verbum puerī erat.

89.15 Multum prīmā hebdomadā studiōrum labōrāvimus.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "prīmus -a -um" involves several key points:

1. Form:
    - First/second declension adjective
    - Three endings: prīmus (m.), prīma (f.), prīmum (n.)
    - Follows regular adjective patterns
    - Often used substantively
2. Uses:
    - As adjective modifying nouns
    - As adverb (prīmō/prīmum = "at first")
    - In ordinal numbers ("first" in sequence)
    - In time expressions
3. Common Combinations:
    - With temporal nouns (diēs, lūx, annus)
    - In ecclesiastical phrases (prīma missa)
    - In scholastic contexts (prīmus discipulus)
4. Case Usage:
    - Ablative for time when (prīmā lūce)
    - Accusative for direct objects
    - Nominative for subjects
    - Agrees with noun in gender, number, case

Part E (Cultural Context)

For English speakers, understanding "prīmus" requires cultural context:

1. Religious Usage:
    - First Mass of the day
    - First blessing
    - Early Christian martyrs
    - Ecclesiastical hierarchy
2. Educational Context:
    - First lessons
    - Primary education
    - Basic literacy
    - Student rankings
3. Time Concepts:
    - Roman day division
    - Liturgical hours
    - Church calendar
    - Academic terms
4. Social Implications:
    - Priority and precedence
    - Religious ceremonies

- Educational achievement
- Administrative order

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Part F (Literary Citation)

From Augustine's "Confessions" (I.13.20):

Part F-A (Interleaved Text)

Prīmās *first* **litterārum** *of letters* **radīcēs** *roots* **habēre** *to have* **amārās** *bitter,* **et** *and* **omnem** *all* **dulcem** *sweet* **fructum** *fruit* **eārum** *of them* **postea** *afterwards* **cognōvī** *I knew.* **Nam** *for* **et** *also* **legere** *to read* **et** *and* **scrībere** *to write* **et** *and* **numerāre** *to count* **discēns** *learning* **gavisum** *having rejoiced* **mē** *I* **esse** *to be* **recordor** *I remember.*

Part F-B (Complete Translation)

"Prīmās litterārum radīcēs habēre amārās, et omnem dulcem fructum eārum postea cognōvī. Nam et legere et scrībere et numerāre discēns gavisum mē esse recordor."

I came to know that the first roots of letters were bitter, and afterwards [I knew] all their sweet fruit. For I remember that I rejoiced while learning to read and write and count.

Part F-C (Literary Analysis)

Augustine uses the metaphor of bitter roots and sweet fruits to describe the learning process. The placement of "prīmās" emphasizes the initial difficulty of learning.

Part F-D (Grammatical Notes)

- "prīmās... radīcēs" accusative direct object
- "habēre" complementary infinitive
- "amārās" predicate accusative
- Complex sentence structure with multiple infinitives
- Use of perfect tense (cognōvī) for completed action

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Genre Section: Christian Hymn

Part A (Interleaved Text)

89.16 **Prīmus** *first* **homō** *man* **dē** *from* **terrā** *earth* **factus** *made* **est** *was*

89.17 **Angelī** *angels* **prīmam** *first* **laudem** *praise* **cantant** *sing*

89.18 **Prīmō** *on first* **diē** *day* **Deus** *God* **lūcem** *light* **creāvit** *created*

89.19 **Māria** *Mary* **prīma** *first* **Chrīstum** *Christ* **resurgēntem** *rising* **vīdit** *saw*

89.20 **Prīmīs** *in first* **verbīs** *words* **evangeliī** *of gospel* **Verbum** *Word* **erat** *was*

89.21 **Prīma** *first* **ecclesia** *church* **in** *in* **Hierusalem** *Jerusalem* **crexit** *arose*

89.22 **Prīmī** *first* **discipulī** *disciples* **fidem** *faith* **testificātī** *having testified* **sunt** *are*

89.23 **Prīmō** *at first* **timōre** *with fear* **sed** *but* **nunc** *now* **gaudiō** *with joy* **cantāmus** *we sing*

89.24 **Apostolī** *apostles* **prīmam** *first* **fidēī** *of faith* **doctrinam** *teaching* **praedicant** *preach*

89.25 **Prīmā** *in first* **hebdomadā** *week* **post** *after* **resurrēctiōnem** *resurrection* **Chrīstus** *Christ* **appāruit** *appeared*

89.26 **Prīmae** *first* **ecclesiae** *churches* **in** *in* **Āsiā** *Asia* **flōrēbant** *flourished*

89.27 **Prīmō** *at first* **martyrēs** *martyrs* **mortem** *death* **timēbant** *feared*

89.28 **Prīmum** *first* **signum** *sign* **in** *in* **Cānā** *Cana* **fēcit** *he made*

89.29 **Prīmā** *on first* **Pentecostē** *Pentecost* **Spīritus** *Spirit* **dēscendit** *descended*

89.30 **Prīmī** *first* **Chrīstiānī** *Christians* **omnia** *all things* **commūnia** *in common* **habēbant** *had*

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Part B (Complete Natural Sentences)

89.16 Dē terrā prīmus homō factus est. *The first man was made from earth.*

89.17 Prīmam laudem angelī cantant. *The angels sing the first praise.*

89.18 Deus prīmō diē lūcem creāvit. *God created light on the first day.*

89.19 Chrīstum resurgēntem Māria prīma vīdit. *Mary first saw Christ rising.*

89.20 In prīmīs verbīs evangeliī Verbum erat. *In the first words of the gospel was the Word.*

89.21 In Hierusalem prīma ecclesia crexit. *The first church arose in Jerusalem.*

89.22 Fidem prīmī discipulī testificātī sunt. *The first disciples testified to the faith.*

89.23 Prīmō timōre sed nunc gaudiō cantāmus. At first with fear but now with joy we sing

89.24 Prīmam fidēī doctrinam apostolī praedicant. *The apostles preach the first doctrine of faith.*

89.25 Post resurrēctiōnem Chrīstus prīmā hebdomadā appāruit. *Christ appeared in the first week after the resurrection.*

89.26 Prīmae ecclesiae in Āsiā flōrēbant. *The first churches flourished in Asia.*

89.27 Martyrēs prīmō mortem timēbant. *At first the martyrs feared death.*

89.28 In Cānā prīmum signum fēcit. *He performed the first sign in Cana.*

89.29 Spīritus prīmā Pentecostē dēscendit. *The Spirit descended on the first Pentecost.*

89.30 Omnia commūnia prīmī Chrīstiānī habēbant. *The first Christians held all things in common.*

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Part C (Latin Text Only)

89.24 Prīmam fidēī doctrinam apostolī praedicant.

89.25 Post resurrēctiōnem Chrīstus prīmā hebdomadā appāruit.

89.26 Prīmae ecclesiae in Āsiā flōrēbant.

89.27 Martyrēs prīmō mortem timēbant.

89.28 In Cānā prīmum signum fēcit.

89.29 Spīritus prīmā Pentecostē dēscendit.

89.30 Omnia commūnia prīmī Chrīstiānī habēbant.

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Part D (Grammar Explanation)

The hymn section demonstrates several important grammatical features for English speakers:

1. Theological Vocabulary:
    - Religious terms (ecclesia, Spīritus, Pentecostē)
    - Biblical references (Cānā, Hierusalem)
    - Ecclesiastical concepts (fidēs, doctrina)
2. Word Order Variations:
    - Subject-final for emphasis
    - Adjective placement for focus
    - Time expressions at sentence start
3. Case Usage:
    - Ablative of time (prīmā Pentecostē)
    - Accusative of direct object
    - Genitive of possession (fidēī doctrinam)
4. Verbal Constructions:
    - Historical present (praedicant)
    - Perfect tense (appāruit)
    - Imperfect for continued action (flōrēbant)

This section particularly emphasizes the use of prīmus in ecclesiastical contexts, showing how the adjective functions in both temporal and ordinal senses within Christian narrative and doctrine.

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Lesson 90 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 90: ubi (where, when)

Part A (Interleaved English and Latin Text)

90.1 **Ubi** *where* **est** *is* **ecclesia** *church* **nova** *new*

90.2 **Nescio** *I do not know* **ubi** *where* **liber** *book* **meus** *my* **sit** *may be*

90.3 **Pater** *father* **rogat** *asks* **ubi** *where* **fīlius** *son* **maneat** *stays*

90.4 **Dīc** *tell* **mihi** *to me* **ubi** *where* **habitēs** *you live*

90.5 **Ubi** *when* **vēnit** *came* **episcopus** *bishop* **omnēs** *all* **surrēxērunt** *rose up*

90.6 **Monāchus** *monk* **ubi** *where* **labōrābat** *was working* **silentium** *silence* **erat** *was*

90.7 **Ubi** *when* **nox** *night* **vēnit** *came* **candelās** *candles* **accendimus** *we lit*

90.8 **Magister** *teacher* **quaerit** *asks* **ubi** *where* **discipulī** *pupils* **sint** *may be*

90.9 **Ubi** *where* **crux** *cross* **stat** *stands* **ibi** *there* **ōrāmus** *we pray*

90.10 **Nesciō** *I do not know* **ubi** *when* **missam** *mass* **celebrābunt** *they will celebrate*

90.11 **Ubi** *when* **campanam** *bell* **audīvimus** *we heard* **ad** *to* **ecclesiam** *church* **īvimus** *we went*

90.12 **Sacerdōs** *priest* **ubi** *where* **stēterit** *will have stood* **altāre** *altar* **erit** *will be*

90.13 **Ubi** *where* **sunt** *are* **reliquiae** *relics* **sanctōrum** *of the saints*

90.14 **Frāter** *brother* **nescit** *does not know* **ubi** *where* **rosārium** *rosary* **ponat** *he should put*

90.15 **Ubi** *when* **ōrātiōnem** *prayer* **fīnīvimus** *we finished* **surgere** *to rise* **potuimus** *we were able*

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Part B (Complete Natural Sentences)

90.1 Ubi est ecclesia nova? *Where is the new church?*

90.2 Nesciō ubi liber meus sit. *I don't know where my book is.*

90.3 Pater rogat ubi fīlius maneat. *The father asks where his son is staying.*

90.4 Dīc mihi ubi habitēs. *Tell me where you live.*

90.5 Episcopō veniente omnēs surrēxērunt. *When the bishop came, everyone rose.*

90.6 In locō ubi monāchus labōrābat silentium erat. *There was silence in the place where the monk was working.*

90.7 Noctē veniente candelās accendimus. *When night came, we lit the candles.*

90.8 Magister quaerit ubi discipulī sint. *The teacher asks where the pupils are.*

90.9 Ubi crux stat, ibi ōrāmus. *Where the cross stands, there we pray.*

90.10 Nesciō ubi missam celebrābunt. *I don't know when they will celebrate mass.*

90.11 Campanā audītā ad ecclesiam īvimus. *When we heard the bell, we went to church.*

90.12 Quō locō sacerdōs stēterit, ibi altāre erit. *Where the priest will have stood, there will be the altar.*

90.13 Ubi sunt reliquiae sanctōrum? *Where are the relics of the saints?*

90.14 Frāter nescit ubi rosārium ponat. *The brother doesn't know where to put the rosary.*

90.15 Ōrātiōne fīnītā surgere potuimus. *When we had finished the prayer, we were able to rise.*

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Part C (Latin Text Only)

90.1 Ubi est ecclesia nova?

90.2 Nesciō ubi liber meus sit.

90.3 Pater rogat ubi fīlius maneat.

90.4 Dīc mihi ubi habitēs.

90.5 Episcopō veniente omnēs surrēxērunt.

90.6 In locō ubi monāchus labōrābat silentium erat.

90.7 Noctē veniente candelās accendimus.

90.8 Magister quaerit ubi discipulī sint.

90.9 Ubi crux stat, ibi ōrāmus.

90.10 Nesciō ubi missam celebrābunt.

90.11 Campanā audītā ad ecclesiam īvimus.

90.12 Quō locō sacerdōs stēterit, ibi altāre erit.

90.13 Ubi sunt reliquiae sanctōrum?

90.14 Frāter nescit ubi rosārium ponat.

90.15 Ōrātiōne fīnītā surgere potuimus.

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Part D (Grammar Explanation)

For English speakers, understanding "ubi" requires attention to several key points:

1. Basic Uses:
    - As interrogative adverb ("where?")

    - As relative adverb ("where")
    - As temporal conjunction ("when")
2. Mood Requirements:
    - Direct questions: Indicative
    - Indirect questions: Subjunctive
    - Temporal clauses: Usually indicative
    - Relative clauses: Mood depends on context
3. Common Patterns:
    - ubi + esse (location)
    - ubi + motion verbs
    - ubi primum (as soon as)
    - ibi... ubi (there... where)
4. Temporal Usage:
    - Can replace cum when emphasizing immediacy
    - Often paired with ablative absolute
    - Can indicate repeated action

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Part E (Cultural Context)

Understanding "ubi" in Medieval Latin requires awareness of:

1. Religious Context:
    - Used in liturgical directions
    - Important in monastery rules
    - Part of biblical quotations
    - Used in saints' lives
2. Legal Usage:
    - Found in church documents
    - Used in property descriptions
    - Part of formal inquiries
    - Common in witness statements
3. Educational Setting:
    - Used in classroom dialogues
    - Part of theological discussions
    - Found in textbooks
    - Used in examinations
4. Modern Relevance:
    - Still used in church Latin
    - Found in academic writing
    - Used in legal documents
    - Part of traditional phrases

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Part F (Literary Citation)

From Augustine's "Confessions" (Book X, Chapter 20):

Part F-A (Interleaved Text)

Ubi *where* **ergo** *therefore* **tē** *you* **invēnī** *I found* **ut** *that* **discerem** *I might learn* **tē** *you*? **Neque** *nor* **enim** *for* **jam** *already* **erās** *you were* **in** *in* **memoriā** *memory* **meā** *my* **antequam** *before* **tē** *you* **discerem** *I might learn*.

Part F-B (Complete Translation)

Ubi ergo tē invēnī ut discerem tē? Neque enim jam erās in memoriā meā antequam tē discerem.

Where then did I find you, that I might learn you? For you were not already in my memory before I learned you.

Part F-C (Literary Analysis)

Augustine uses "ubi" here to explore the philosophical question of divine knowledge. The word carries both literal and metaphorical meaning.

Part F-D (Grammatical Notes)

- "ubi" introduces indirect question
- "invēnī" perfect indicative
- "discerem" imperfect subjunctive
- Complex sentence structure showing temporal relationships

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Genre Section: Medieval Monastery Rule

Part A (Interleaved Text)

90.16 **Frātrēs** *brothers* **ubi** *where* **abbas** *abbot* **jūsserit** *will have ordered* **labōrent** *let them work*

90.17 **Ubi** *when* **signum** *signal* **datūr** *is given* **omnēs** *all* **ad** *to* **ōrātiōnem** *prayer* **conveniunt** *come together*

90.18 **Noviciī** *novices* **ubi** *where* **magistrī** *masters* **docent** *teach* **sedent** *sit*

90.19 **Ubi** *where* **sunt** *are* **librī** *books* **sacrī** *sacred* **ibi** *there* **silentium** *silence* **servātur** *is kept*

90.20 **Monāchī** *monks* **ubi** *when* **vespera** *evening* **venit** *comes* **psalmos** *psalms* **cantant** *sing*

90.21 **Ubi** *where* **thēsaurus** *treasure* **ecclesiae** *of church* **pōnitur** *is placed* **custōs** *guardian* **vigilat** *watches*

90.22 **Frātrēs** *brothers* **nesciunt** *do not know* **ubi** *where* **manūscrīpta** *manuscripts* **cēlentur** *may be hidden*

90.23 **Ubi** *when* **tempus** *time* **medicīnae** *of medicine* **est** *is* **īnfirmārius** *infirmarian* **frātrēs** *brothers* **cūrat** *cares for*

90.24 **Cellārārius** *cellarer* **ubi** *where* **cibum** *food* **servat** *keeps* **mūrēs** *mice* **arcet** *keeps away*

90.25 **Ubi** *where* **hortus** *garden* **est** *is* **herbae** *herbs* **medicinālēs** *medicinal* **crescunt** *grow*

90.26 **Frātrēs** *brothers* **ubi** *when* **mandūcant** *eat* **lēctiōnem** *reading* **audiunt** *hear*

90.27 **Ubi** *where* **capitulum** *chapter* **habētur** *is held* **culpae** *faults* **corrigentur** *will be corrected*

90.28 **Portārius** *porter* **videt** *sees* **ubi** *where* **peregrīnī** *pilgrims* **intrāre** *to enter* **possint** *may be able*

90.29 **Ubi** *when* **campāna** *bell* **pulsātur** *is struck* **opus** *work* **intermittitur** *is interrupted*

90.30 **Sacristānus** *sacristan* **ubi** *where* **reliquiae** *relics* **pōnendae** *to be placed* **sint** *may be* **scit** *knows*

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Part B (Complete Natural Sentences)

90.16 Frātrēs ibi labōrent ubi abbas jūsserit. *Let the brothers work where the abbot will have ordered.*

90.17 Signō datō omnēs ad ōrātiōnem conveniunt. *When the signal is given, all come together for prayer.*

90.18 Noviciī sedent ubi magistrī docent. *The novices sit where the masters teach.*

90.19 Ubi librī sacrī sunt, silentium servātur. *Where the sacred books are, silence is kept.*

90.20 Vesperā veniente monāchī psalmos cantant. *When evening comes, the monks sing psalms.*

90.21 Custōs vigilat ubi thēsaurus ecclesiae pōnitur. *The guardian watches where the church's treasure is placed.*

90.22 Frātrēs nesciunt ubi manūscrīpta cēlentur. *The brothers do not know where the manuscripts may be hidden.*

90.23 Tempore medicīnae īnfirmārius frātrēs cūrat. *At the time of medicine, the infirmarian cares for the brothers.*

90.24 Cellārārius mūrēs arcet ubi cibum servat. *The cellarer keeps mice away where he keeps the food.*

90.25 In hortō herbae medicinālēs crescunt. In the garden where medicinal herbs grow.

90.26 Frātrēs, dum mandūcant, lēctiōnem audiunt. *When the brothers eat, they hear the reading.*

90.27 In locō ubi capitulum habētur culpae corrigentur. *In the place where the chapter is held, faults will be corrected.*

90.28 Portārius videt ubi peregrīnī intrāre possint. *The porter sees where the pilgrims may be able to enter.*

90.29 Campanā pulsātā opus intermittitur. *When the bell is struck, work is interrupted.*

90.30 Sacristānus scit ubi reliquiae pōnendae sint. *The sacristan knows where the relics are to be placed.*

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Part C (Latin Text Only)

90.16 Frātrēs ibi labōrent ubi abbas jūsserit.

90.17 Signō datō omnēs ad ōrātiōnem conveniunt.

90.18 Noviciī sedent ubi magistrī docent.

90.19 Ubi librī sacrī sunt, silentium servātur.

90.20 Vesperā veniente monāchī psalmos cantant.

90.21 Custōs vigilat ubi thēsaurus ecclesiae pōnitur.

90.22 Frātrēs nesciunt ubi manūscrīpta cēlentur.

90.23 Tempore medicīnae īnfirmārius frātrēs cūrat.

90.24 Cellārārius mūrēs arcet ubi cibum servat.

90.25 In hortō herbae medicinālēs crescunt.

90.26 Frātrēs, dum mandūcant, lēctiōnem audiunt.

90.27 In locō ubi capitulum habētur culpae corrigentur.

90.28 Portārius videt ubi peregrīnī intrāre possint.

90.29 Campanā pulsātā opus intermittitur.

90.30 Sacristānus scit ubi reliquiae pōnendae sint.

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Part D (Grammar Explanation)

In monastery rules, "ubi" appears in several distinct grammatical constructions that English speakers should understand:

1. Temporal Sequences:
    - With ablative absolute (signō datō)
    - With present participle (vesperā veniente)
    - In time clauses (dum mandūcant)
2. Location Markers:
    - Physical spaces (in hortō)
    - Institutional spaces (in capitulō)
    - Sacred spaces (in ecclesiā)
3. Monastic Officials:
    - Subject + ubi + indirect question (sacristānus scit ubi)
    - Officials as subjects (portārius videt)
    - Officials as indirect objects (abbatī nūntiātur)

4. Special Rule Constructions:
    - Jussive subjunctive (labōrent)
    - Future passive (corrigentur)
    - Gerundive of obligation (pōnendae sint)
5. Word Order Patterns:
    - Initial position for emphasis
    - Following temporal ablatives
    - In compound sentences with ibi
6. Monastic Vocabulary Categories:
    - Officials (abbas, sacristānus)
    - Places (hortus, capitulum)
    - Activities (ōrātiō, lēctiō)
    - Equipment (campāna, reliquiae)
7. Types of Subordination:
    - Temporal clauses
    - Indirect questions
    - Relative clauses
    - Purpose clauses

These constructions show how "ubi" functions in monastic rules to:

- Establish daily routines
- Define spatial relationships
- Assign responsibilities
- Structure community life

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Lesson 91 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 91: hostis -is m./f. (enemy, stranger)

Part A (Interleaved English and Latin Text)

91.1 **Hostis** *enemy* **urbem** *city* **oppugnat** *attacks*

91.2 **Vidēmus** *we see* **hostem** *enemy* **appropinquantem** *approaching*

91.3 **Magnus** *great* **hostium** *of enemies* **numerus** *number* **adest** *is present*

91.4 **Noster** *our* **exercitus** *army* **hostēs** *enemies* **vincit** *conquers*

91.5 **Hostī** *to enemy* **nūllam** *no* **fidem** *faith* **habēmus** *we have*

91.6 **Ab** *by* **hoste** *enemy* **victī** *conquered* **sumus** *we are*

91.7 **Fortēs** *brave* **virī** *men* **hostibus** *to enemies* **resistunt** *resist*

91.8 **Castra** *camp* **hostium** *of enemies* **inventa** *found* **sunt** *are*

91.9 **Hostēs** *enemies* **multī** *many* **terram** *land* **nostram** *our* **invādunt** *invade*

91.10 **Cum** *with* **hoste** *enemy* **pācem** *peace* **facimus** *we make*

91.11 **Hostium** *of enemies* **arma** *weapons* **cēpimus** *we captured*

91.12 **Dux** *leader* **hostēs** *enemies* **timēbat** *feared*

91.13 **Hostī** *to enemy* **resistere** *to resist* **dēbēmus** *we ought*

91.14 **Hostibus** *by enemies* **victī** *conquered* **fugiunt** *they flee*

91.15 **Hostis** *enemy* **novus** *new* **appropinquat** *approaches*

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Part B (Complete Natural Sentences)

91.1 Hostis urbem oppugnat. *The enemy attacks the city.*

91.2 Vidēmus hostem appropinquantem. *We see the enemy approaching.*

91.3 Magnus hostium numerus adest. *A great number of enemies is present.*

91.4 Noster exercitus hostēs vincit. *Our army conquers the enemies.*

91.5 Hostī nūllam fidem habēmus. *We have no faith in the enemy.*

91.6 Ab hoste vīctī sumus. *We have been conquered by the enemy.*

91.7 Fortēs virī hostibus resistunt. *Brave men resist the enemies.*

91.8 Castra hostium inventa sunt. *The camp of the enemies was found.*

91.9 Hostēs multī terram nostram invādunt. *Many enemies invade our land.*

91.10 Cum hoste pācem facimus. *We make peace with the enemy.*

91.11 Hostium arma cēpimus. *We captured the enemies' weapons.*

91.12 Dux hostēs timēbat. *The leader feared the enemies.*

91.13 Hostī resistere dēbēmus. *We ought to resist the enemy.*

91.14 Hostibus victī fugiunt. *Conquered by enemies, they flee.*

91.15 Hostis novus appropinquat. *A new enemy approaches.*

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Part C (Latin Text Only)

91.1 Hostis urbem oppugnat.

91.2 Vidēmus hostem appropinquantem.

91.3 Magnus hostium numerus adest.

91.4 Noster exercitus hostēs vincit.

91.5 Hostī nūllam fidem habēmus.

91.6 Ab hoste vīctī sumus.

91.7 Fortēs virī hostibus resistunt.

91.8 Castra hostium inventa sunt.

91.9 Hostēs multī terram nostram invādunt.

91.10 Cum hoste pācem facimus.

91.11 Hostium arma cēpimus.

91.12 Dux hostēs timēbat.

91.13 Hostī resistere dēbēmus.

91.14 Hostibus victī fugiunt.

91.15 Hostis novus appropinquat.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "hostis" requires attention to several key points:

1. Form and Gender:
    - Third declension noun (i-stem)
    - Can be either masculine or feminine
    - Nominative singular: hostis
    - Genitive singular: hostis
2. Declension Pattern: Singular:
    - Nominative: hostis
    - Genitive: hostis
    - Dative: hostī
    - Accusative: hostem
    - Ablative: hoste

   Plural:
    - Nominative: hostēs
    - Genitive: hostium
    - Dative: hostibus
    - Accusative: hostēs
    - Ablative: hostibus
3. Common Uses:
    - As subject (Hostis venit)
    - As direct object (Hostem videō)
    - In genitive constructions (arma hostium)
    - With prepositions (ab hoste, cum hoste)
    - As indirect object (hostī resistere)

4. Special Constructions:
    - Often used with military vocabulary
    - Common in ablative absolute constructions
    - Frequently appears with verbs of fearing, resisting
    - Used in both literal and metaphorical senses

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Part E (Cultural Context)

For English speakers, understanding "hostis" requires cultural context:

1. Historical Usage:
    - Originally meant "stranger" or "foreigner"
    - Evolved to mean "public enemy"
    - Different from "inimīcus" (personal enemy)
    - Important in legal and military contexts
2. Christian Context:
    - Used in religious texts for spiritual enemies
    - Appears in prayers and liturgical texts
    - Important in descriptions of spiritual warfare
    - Used metaphorically for evil forces
3. Legal Significance:
    - "Hostis publicus" (public enemy)
    - Important in Roman law
    - Used in official declarations
    - Part of military vocabulary
4. Modern Connections:
    - Root of English "hostile"
    - Used in modern Latin documents
    - Important in historical studies
    - Continues in ecclesiastical Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (Book X, Chapter 4):

Part F-A (Interleaved Text)

Quis *who* **est** *is* **ille** *that* **hostis** *enemy* **qui** *who* **temptat** *tempts* **et** *and* **resistit** *resists* **imperio** *command* **tuō** *your,* **cum** *when* **tū** *you* **sīs** *are* **deus** *God* **omnipotēns** *almighty* **et** *and* **crēātor** *creator* **omnium** *of all* **rērum** *things?*

Part F-B (Complete Translation)

"Quis est ille hostis qui temptat et resistit imperio tuō, cum tū sīs deus omnipotēns et crēātor omnium rērum?"

Who is that enemy who tempts and resists your command, when you are the almighty God and creator of all things?

Part F-C (Literary Analysis)

Augustine uses "hostis" here to describe spiritual opposition to God, showing how the term evolved from its military origins to religious usage.

Part F-D (Grammatical Notes)

- "hostis" as subject complement
- Relative clause with "qui"
- Present tense verbs for ongoing action
- Subjunctive "sīs" in cum clause
- Rhetorical question structure

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Genre Section: Christian Homily

Part A (Interleaved Text)

91.16 **Vidēte** *see* **fratres** *brothers* **quōmodo** *how* **hostis** *enemy* **antiquus** *ancient* **circuit** *circles* **quaerēns** *seeking* **quem** *whom* **dēvoret** *he may devour*

91.17 **Adversus** *against* **hostem** *enemy* **noster** *our* **gladius** *sword* **est** *is* **orātiō** *prayer* **fidēlis** *faithful*

91.18 **Hostis** *enemy* **animārum** *of souls* **nostrārum** *our* **semper** *always* **vigil** *watchful* **est** *is*

91.19 **Contra** *against* **hostēs** *enemies* **spīritālēs** *spiritual* **pugna** *battle* **cōtīdiāna** *daily* **est** *is*

91.20 **Hostium** *of enemies* **invisibilium** *invisible* **multitūdō** *multitude* **nōs** *us* **circumdat** *surrounds*

91.21 **Hostī** *to enemy* **diabolicō** *diabolical* **resistite** *resist* **fortēs** *strong* **in** *in* **fide** *faith*

91.22 **Deus** *God* **nōs** *us* **ab** *from* **hoste** *enemy* **malignō** *evil* **dēfendit** *defends*

91.23 **Hostēs** *enemies* **salūtis** *of salvation* **nostrae** *our* **superāre** *to overcome* **dēbēmus** *we ought*

91.24 **Hostibus** *by enemies* **temptātī** *tempted* **ad** *to* **Christum** *Christ* **fugimus** *we flee*

91.25 **Victōria** *victory* **contrā** *against* **hostem** *enemy* **per** *through* **crucem** *cross* **venit** *comes*

91.26 **Hostēs** *enemies* **tenebrārum** *of darkness* **lūcem** *light* **Chrīstī** *of Christ* **fugiunt** *flee*

91.27 **Hostī** *to enemy* **antīquō** *ancient* **nōn** *not* **crēdite** *believe* **fratres** *brothers*

91.28 **Sanctī** *saints* **contrā** *against* **hostēs** *enemies* **immortālēs** *immortal* **pugnant** *fight*

91.29 **Hostibus** *from enemies* **infernī** *of hell* **nōs** *us* **līberā** *free* **Domine** *Lord*

91.30 **Magnus** *great* **hostis** *enemy* **est** *is* **mundus** *world* **sed** *but* **maior** *greater* **est** *is* **Christus** *Christ*

Part B (Complete Natural Sentences)

91.16 Vidēte, fratres, quōmodo hostis antiquus circuit quaerēns quem dēvoret. *See, brothers, how the ancient enemy circles about seeking whom he may devour.*

91.17 Adversus hostem noster gladius est orātiō fidēlis. *Against the enemy, our sword is faithful prayer.*

91.18 Hostis animārum nostrārum semper vigil est. *The enemy of our souls is always watchful.*

91.19 Contra hostēs spīritālēs pugna cōtīdiāna est. *Against spiritual enemies, the battle is daily.*

91.20 Hostium invisibilium multitūdō nōs circumdat. *A multitude of invisible enemies surrounds us.*

91.21 Hostī diabolicō resistite fortēs in fide. *Resist the diabolical enemy, being strong in faith.*

91.22 Deus nōs ab hoste malignō dēfendit. *God defends us from the evil enemy.*

91.23 Hostēs salūtis nostrae superāre dēbēmus. *We ought to overcome the enemies of our salvation.*

91.24 Hostibus temptātī ad Christum fugimus. *Tempted by enemies, we flee to Christ.*

91.25 Victōria contrā hostem per crucem venit. *Victory against the enemy comes through the cross.*

91.26 Hostēs tenebrārum lūcem Chrīstī fugiunt. *The enemies of darkness flee the light of Christ.*

91.27 Hostī antīquō nōn crēdite, fratres. *Do not believe the ancient enemy, brothers.*

91.28 Sanctī contrā hostēs immortālēs pugnant. The saints fight against immortal enemies.

91.29 Hostibus infernī nōs līberā, Domine. *Free us from the enemies of hell, O Lord.*

91.30 Magnus hostis est mundus, sed maior est Christus. *The world is a great enemy, but Christ is greater.*

Part C (Latin Text Only)

91.16 Vidēte, fratres, quōmodo hostis antiquus circuit quaerēns quem dēvoret.

91.17 Adversus hostem noster gladius est orātiō fidēlis.

91.18 Hostis animārum nostrārum semper vigil est.

91.19 Contra hostēs spīritālēs pugna cōtīdiāna est.

91.20 Hostium invisibilium multitūdō nōs circumdat.

91.21 Hostī diabolicō resistite fortēs in fide.

91.22 Deus nōs ab hoste malignō dēfendit.

91.23 Hostēs salūtis nostrae superāre dēbēmus.

91.24 Hostibus temptātī ad Christum fugimus.

91.25 Victōria contrā hostem per crucem venit.

91.26 Hostēs tenebrārum lūcem Chrīstī fugiunt.

91.27 Hostī antīquō nōn crēdite, fratres.

91.28 Sanctī contrā hostēs immortālēs pugnant.

91.29 Hostibus infernī nōs līberā, Domine.

91.30 Magnus hostis est mundus, sed maior est Christus.

Part D (Grammar Explanation for Genre Section)

The Christian homily section demonstrates several important grammatical features:

1. Imperative Forms:
    - "vidēte" (plural imperative)
    - "resistite" (plural imperative)
    - "līberā" (singular imperative)
    - Used for direct exhortation to congregation
2. Uses of "hostis" in Religious Context:
    - With religious adjectives (antiquus, malignus, diabolicus)
    - In metaphorical phrases (hostis animārum)
    - With spiritual warfare vocabulary
    - In prayer formulas
3. Case Usage:
    - Nominative for subjects (hostis antiquus)
    - Accusative with prepositions (contrā hostem)
    - Genitive for possession (hostium invisibilium)
    - Dative of reference (hostī resistite)
    - Ablative with prepositions (ab hoste)
4. Special Christian Latin Features:
    - Biblical allusions
    - Liturgical formulas
    - Spiritual metaphors
    - Prayer language
5. Word Order Patterns:
    - Vocatives (fratres) typically set off by commas
    - Modifiers both before and after hostis
    - Varied for emphasis and style
    - Following liturgical patterns

Lesson 92 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 92: an (or; whether...or)

Part A (Interleaved English and Latin Text)

92.1 **Rogō** *I ask* **an** *whether* **sacerdōs** *the priest* **ad** *to* **templum** *the temple* **vēnerit** *has come*

92.2 **Nescimus** *we do not know* **an** *whether* **deus** *God* **precēs** *prayers* **nostrās** *our* **audiat** *hears*

92.3 **Quaerō** *I ask* **an** *whether* **episcopus** *the bishop* **Rōmae** *in Rome* **nunc** *now* **sit** *is*

92.4 **Dubitō** *I doubt* **an** *whether* **omnia** *all things* **peccāta** *sins* **mea** *my* **cōnfessus** *confessed* **sim** *I have*

92.5 **Interrogat** *he asks* **an** *whether* **monachī** *the monks* **in** *in* **monastēriō** *monastery* **māneant** *remain*

92.6 **Dīc** *tell* **mihi** *me* **an** *whether* **evangelium** *gospel* **lēgeris** *you have read*

92.7 **Incertum** *uncertain* **est** *it is* **an** *whether* **crās** *tomorrow* **missam** *mass* **celebrātūrus** *about to celebrate* **sit** *he is*

92.8 **Videndum** *it must be seen* **est** *is* **an** *whether* **haec** *these things* **haeresim** *heresy* **contineant** *contain*

92.9 **Pater** *father* **rogat** *asks* **an** *whether* **fīlius** *son* **baptismum** *baptism* **recipere** *to receive* **velit** *wishes*

92.10 **Nescīmus** *we do not know* **an** *whether* **angeli** *angels* **nōs** *us* **videant** *see*

92.11 **Papa** *the pope* **rogat** *asks* **an** *whether* **pāx** *peace* **an** *or* **bellum** *war* **futūrum** *about to be* **sit** *is*

92.12 **Quaerimus** *we ask* **an** *whether* **cardinālis** *the cardinal* **an** *or* **legātus** *legate* **veniat** *comes*

92.13 **Dubitant** *they doubt* **an** *whether* **mīrāculum** *miracle* **vērum** *true* **sit** *is*

92.14 **Interrogō** *I ask* **an** *whether* **animae** *souls* **in** *in* **pūrgatōriō** *purgatory* **sint** *are*

92.15 **Vidēte** *see* **an** *whether* **haec** *these* **verba** *words* **in** *in* **Bibliīs** *Bible* **scrīpta** *written* **sint** *are*

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Part B (Complete Natural Sentences)

92.1 Rogō an sacerdōs ad templum vēnerit. *I ask whether the priest has come to the temple.*

92.2 Nescimus an deus precēs nostrās audiat. *We do not know whether God hears our prayers.*

92.3 Quaerō an episcopus Rōmae nunc sit. *I ask whether the bishop is now in Rome.*

92.4 Dubitō an omnia peccāta mea cōnfessus sim. *I doubt whether I have confessed all my sins.*

92.5 Interrogat an monachī in monastēriō māneant. *He asks whether the monks remain in the monastery.*

92.6 Dīc mihi an evangelium lēgeris. *Tell me whether you have read the gospel.*

92.7 Incertum est an crās missam celebrātūrus sit. *It is uncertain whether he will celebrate mass tomorrow.*

92.8 Videndum est an haec haeresim contineant. *It must be seen whether these things contain heresy.*

92.9 Pater rogat an fīlius baptismum recipere velit. *The father asks whether the son wishes to receive baptism.*

92.10 Nescīmus an angelī nōs videant. *We do not know whether the angels see us.*

92.11 Papa rogat an pāx an bellum futūrum sit. *The pope asks whether there will be peace or war.*

92.12 Quaerimus an cardinālis an legātus veniat. *We ask whether the cardinal or the legate is coming.*

92.13 Dubitant an mīrāculum vērum sit. *They doubt whether the miracle is true.*

92.14 Interrogō an animae in pūrgatōriō sint. *I ask whether souls are in purgatory.*

92.15 Vidēte an haec verba in Bibliīs scrīpta sint. *See whether these words are written in the Bible.*

Part C (Latin Text Only)

92.1 Rogō an sacerdōs ad templum vēnerit.

92.2 Nescimus an deus precēs nostrās audiat.

92.3 Quaerō an episcopus Rōmae nunc sit.

92.4 Dubitō an omnia peccāta mea cōnfessus sim.

92.5 Interrogat an monachī in monastēriō māneant.

92.6 Dīc mihi an evangelium lēgeris.

92.7 Incertum est an crās missam celebrātūrus sit.

92.8 Videndum est an haec haeresim contineant.

92.9 Pater rogat an fīlius baptismum recipere velit.

92.10 Nescīmus an angelī nōs videant.

92.11 Papa rogat an pāx an bellum futūrum sit.

92.12 Quaerimus an cardinālis an legātus veniat.

92.13 Dubitant an mīrāculum vērum sit.

92.14 Interrogō an animae in pūrgatōriō sint.

92.15 Vidēte an haec verba in Bibliīs scrīpta sint.

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Part D (Grammar Explanation)

For English speakers learning Latin, "an" has several important features:

1. Basic Function:
    - Introduces indirect questions
    - Used in double questions (utrum...an)
    - Creates rhetorical questions
2. Common Constructions:
    - After verbs of asking (rogō, quaerō)
    - After verbs of doubting (dubitō)
    - After verbs of uncertainty (nesciō)
3. Subjunctive Use:
    - Always takes subjunctive in indirect questions
    - Present subjunctive for present/future
    - Perfect subjunctive for past actions
4. Word Order:
    - Usually comes early in its clause
    - Can be repeated in alternatives
    - Often follows main verb directly
5. Special Uses:
    - In single indirect questions
    - In double indirect questions
    - In rhetorical questions

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Part E (Cultural Context)

Understanding "an" requires knowledge of medieval Christian context:

1. Religious Questioning:
    - Used in theological debates
    - Common in spiritual guidance
    - Important in doctrinal discussions
2. Church Documents:
    - Found in papal bulls
    - Used in conciliar texts
    - Present in theological treatises
3. Pastoral Context:
    - Used in confessional practice
    - Important in spiritual direction
    - Common in homiletic literature
4. Modern Relevance:
    - Still used in Vatican documents
    - Important in canon law

- Present in liturgical texts

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Part F (Literary Citation)

From Augustine's "Confessions" (VIII.1.1):

Part F-A (Interleaved Text)

Deus *God* **meus** *my,* **recorder** *I recall* **in** *in* **grātiārum** *of thanks* **āctiōne** *action* **tibi** *to you* **et** *and* **cōnfitear** *may confess* **misericordiās** *mercies* **tuās** *your* **super** *upon* **mē,** *me,* **quaerēns** *seeking* **an** *whether* **fortē** *perhaps* **iam** *now* **perfecta** *complete* **sit** *might be* **redem[p]tiō** *redemption* **mea** *my.*

Part F-B (Complete Translation)

"Deus meus, recorder in grātiārum āctiōne tibi et cōnfitear misericordiās tuās super mē, quaerēns an fortē iam perfecta sit redem[p]tiō mea."

My God, I recall in thanksgiving to you and may confess your mercies upon me, seeking whether perhaps my redemption might now be complete.

Part F-C (Literary Analysis)

Augustine uses "an" here to express spiritual uncertainty and longing. The word helps create a tone of humble questioning typical of his confessional style.

Part F-D (Grammatical Notes)

- "an" introduces indirect question
- Subjunctive "sit" follows "an"
- Complex sentence structure
- Present subjunctive for contemplated possibility

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Genre Section: Theological Dialogue

Part A (Interleaved Text)

92.16 **Magister** *teacher* **discipulum** *pupil* **interrogat** *asks* **an** *whether* **anima** *soul* **immortālis** *immortal* **sit** *is*

92.17 **Discipulus** *pupil* **respondet** *replies* **sē** *himself* **nescīre** *not to know* **an** *whether* **hoc** *this* **mystērium** *mystery* **comprehendere** *to comprehend* **possit** *he is able*

92.18 **Quaerit** *asks* **magister** *teacher* **an** *whether* **fīdēs** *faith* **an** *or* **ratiō** *reason* **fortior** *stronger* **sit** *is*

92.19 **Respondet** *replies* **discipulus** *pupil* **sē** *himself* **dubitāre** *to doubt* **an** *whether* **sine** *without* **grātiā** *grace* **vēritātem** *truth* **vidēre** *to see* **possīmus** *we are able*

92.20 **Rogat** *asks* **magister** *teacher* **an** *whether* **omnēs** *all* **animae** *souls* **ad** *to* **Deum** *God* **revertantur** *return*

92.21 **Discipulus** *pupil* **quaerit** *asks* **an** *whether* **angelī** *angels* **custōdēs** *guardians* **semper** *always* **nōbīscum** *with us* **sint** *are*

92.22 **Magister** *teacher* **interrogat** *asks* **an** *whether* **malum** *evil* **in** *in* **mundō** *world* **necessārium** *necessary* **sit** *is*

92.23 **Quaerit** *asks* **discipulus** *pupil* **an** *whether* **peccāta** *sins* **omnīnō** *entirely* **dēlērī** *to be destroyed* **possint** *are able*

92.24 **Magister** *teacher* **rogat** *asks* **an** *whether* **via** *way* **ad** *to* **caelum** *heaven* **angusta** *narrow* **an** *or* **lāta** *broad* **sit** *is*

92.25 **Respondet** *replies* **discipulus** *pupil* **sē** *himself* **dubitāre** *to doubt* **an** *whether* **multī** *many* **salvārī** *to be saved* **possint** *are able*

92.26 **Interrogat** *asks* **magister** *teacher* **an** *whether* **virtūs** *virtue* **sine** *without* **tentātiōne** *temptation* **crescere** *to grow* **queat** *is able*

92.27 **Discipulus** *pupil* **quaerit** *asks* **an** *whether* **dēmōnēs** *demons* **an** *or* **homō** *man* **ipse** *himself* **causae** *causes* **peccātī** *of sin* **sint** *are*

92.28 **Magister** *teacher* **rogat** *asks* **an** *whether* **precēs** *prayers* **mortuīs** *for dead* **prōsint** *benefit*

92.29 **Discipulus** *pupil* **quaerit** *asks* **an** *whether* **omne** *all* **tempus** *time* **aeternitātī** *to eternity* **comparātum** *compared* **minimum** *smallest* **sit** *is*

92.30 **Magister** *teacher* **interrogat** *asks* **an** *whether* **amor** *love* **Deī** *of God* **fīnem** *end* **habeat** *has*

Part B (Complete Natural Sentences)

92.16 Magister discipulum interrogat an anima immortālis sit. *The teacher asks the pupil whether the soul is immortal.*

92.17 Discipulus respondet sē nescīre an hoc mystērium comprehendere possit. *The pupil replies that he does not know whether he can comprehend this mystery.*

92.18 Quaerit magister an fīdēs an ratiō fortior sit. *The teacher asks whether faith or reason is stronger.*

92.19 Respondet discipulus sē dubitāre an sine grātiā vēritātem vidēre possīmus. *The pupil replies that he doubts whether we can see truth without grace.*

92.20 Rogat magister an omnēs animae ad Deum revertantur. *The teacher asks whether all souls return to God.*

92.21 Discipulus quaerit an angelī custōdēs semper nōbīscum sint. *The pupil asks whether guardian angels are always with us.*

92.22 Magister interrogat an malum in mundō necessārium sit. *The teacher asks whether evil is necessary in the world.*

92.23 Quaerit discipulus an peccāta omnīnō dēlērī possint. *The pupil asks whether sins can be entirely destroyed.*

92.24 Magister rogat an via ad caelum angusta an lāta sit. *The teacher asks whether the way to heaven is narrow or broad.*

92.25 Respondet discipulus sē dubitāre an multī salvārī possint. *The pupil replies that he doubts whether many can be saved.*

92.26 Interrogat magister an virtūs sine tentātiōne crescere queat. *The teacher asks whether virtue can grow without temptation.*

92.27 Discipulus quaerit an dēmōnēs an homō ipse causae peccātī sint. *The pupil asks whether demons or man himself are the causes of sin.*

92.28 Magister rogat an precēs mortuīs prōsint. *The teacher asks whether prayers benefit the dead.*

92.29 Discipulus quaerit an omne tempus aeternitātī comparātum minimum sit. *The pupil asks whether all time compared to eternity is minimal.*

92.30 Magister interrogat an amor Deī fīnem habeat. *The teacher asks whether the love of God has an end.*

Part C (Latin Text Only)

92.16 Magister discipulum interrogat an anima immortālis sit.

92.17 Discipulus respondet sē nescīre an hoc mystērium comprehendere possit.

92.18 Quaerit magister an fīdēs an ratiō fortior sit.

92.19 Respondet discipulus sē dubitāre an sine grātiā vēritātem vidēre possīmus.

92.20 Rogat magister an omnēs animae ad Deum revertantur.

92.21 Discipulus quaerit an angelī custōdēs semper nōbīscum sint.

92.22 Magister interrogat an malum in mundō necessārium sit.

92.23 Quaerit discipulus an peccāta omnīnō dēlērī possint.

92.24 Magister rogat an via ad caelum angusta an lāta sit.

92.25 Respondet discipulus sē dubitāre an multī salvārī possint.

92.26 Interrogat magister an virtūs sine tentātiōne crescere queat.

92.27 Discipulus quaerit an dēmōnēs an homō ipse causae peccātī sint.

92.28 Magister rogat an precēs mortuīs prōsint.

92.29 Discipulus quaerit an omne tempus aeternitātī comparātum minimum sit.

92.30 Magister interrogat an amor Deī fīnem habeat.

Part D (Grammar Explanation)

The theological dialogue section demonstrates several important grammatical features:

1. Question Types:
    - Simple indirect questions (an + subjunctive)
    - Double indirect questions (an...an)
    - Complex indirect statements with embedded questions
2. Verb Patterns:
    - Verbs of asking (interrogat, quaerit, rogat)
    - Verbs of responding (respondet)
    - Verbs of doubting (dubitat)
3. Subjunctive Uses:
    - In indirect questions after an
    - In purpose clauses
    - In result clauses
4. Special Constructions:
    - Indirect discourse with accusative-infinitive
    - Double questions with repeated an
    - Impersonal expressions
5. Word Order Variations:
    - Variable position of main verb
    - Placement of an in questions
    - Complex embedding of clauses

Lesson 93 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 93: mors, mortis f. (death)

Part A (Interleaved English and Latin Text)

93.1 **Mors** *death* **omnēs** *all* **hominēs** *men* **manet** *awaits*

93.2 **Timor** *fear* **mortis** *of death* **multōs** *many* **cruciat** *torments*

93.3 **Post** *after* **mortem** *death* **vīta** *life* **aeterna** *eternal* **est** *is*

93.4 **Christus** *Christ* **mortem** *death* **vīcit** *conquered*

93.5 **Dē** *about* **morte** *death* **philosophī** *philosophers* **scrībunt** *write*

93.6 **Ante** *before* **mortem** *death* **paenitentiam** *repentance* **age** *do*

93.7 **Martyrēs** *martyrs* **mortem** *death* **fortiter** *bravely* **sustinuērunt** *endured*

93.8 **Mors** *death* **peccātōrum** *of sinners* **pessima** *worst* **est** *is*

93.9 **Ad** *to* **mortem** *death* **usque** *even* **fīdēlis** *faithful* **estō** *be*

93.10 **Per** *through* **mortem** *death* **vītam** *life* **meruimus** *we earned*

93.11 **Morte** *by death* **Chrīstī** *of Christ* **salvātī** *saved* **sumus** *we are*

93.12 **Mors** *death* **corporis** *of body* **nōn** *not* **timenda** *to be feared* **est** *is*

93.13 **Vitam** *life* **post** *after* **mortem** *death* **spērāmus** *we hope for*

93.14 **In** *in* **morte** *death* **pāx** *peace* **invenitur** *is found*

93.15 **Omnis** *all* **homō** *man* **mortem** *death* **vidēbit** *will see*

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Part B (Complete Natural Sentences)

93.1 Mors omnēs hominēs manet. *Death awaits all men.*

93.2 Timor mortis multōs cruciat. *The fear of death torments many.*

93.3 Post mortem vīta aeterna est. *After death there is eternal life.*

93.4 Christus mortem vīcit. *Christ conquered death.*

93.5 Dē morte philosophī scrībunt. *Philosophers write about death.*

93.6 Ante mortem paenitentiam age. *Do penance before death.*

93.7 Martyrēs mortem fortiter sustinuērunt. *The martyrs bravely endured death.*

93.8 Mors peccātōrum pessima est. *The death of sinners is worst.*

93.9 Ad mortem usque fīdēlis estō. *Be faithful even unto death.*

93.10 Per mortem vītam meruimus. *Through death we earned life.*

93.11 Morte Chrīstī salvātī sumus. *We are saved by Christ's death.*

93.12 Mors corporis nōn timenda est. *The death of the body is not to be feared.*

93.13 Vitam post mortem spērāmus. *We hope for life after death.*

93.14 In morte pāx invenitur. *Peace is found in death.*

93.15 Omnis homō mortem vidēbit. *Every man will see death.*

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Part C (Latin Text Only)

93.1 Mors omnēs hominēs manet.

93.2 Timor mortis multōs cruciat.

93.3 Post mortem vīta aeterna est.

93.4 Christus mortem vīcit.

93.5 Dē morte philosophī scrībunt.

93.6 Ante mortem paenitentiam age.

93.7 Martyrēs mortem fortiter sustinuērunt.

93.8 Mors peccātōrum pessima est.

93.9 Ad mortem usque fīdēlis estō.

93.10 Per mortem vītam meruimus.

93.11 Morte Chrīstī salvātī sumus.

93.12 Mors corporis nōn timenda est.

93.13 Vitam post mortem spērāmus.

93.14 In morte pāx invenitur.

93.15 Omnis homō mortem vidēbit.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "mors" requires attention to several key points:

1. Basic Information:
    - Third declension feminine noun
    - Stem: mort-
    - Meanings: death, dying, corpse
2. Declension Pattern: Singular:
    - Nominative: mors
    - Genitive: mortis
    - Dative: mortī
    - Accusative: mortem
    - Ablative: morte

   Plural:
    - Nominative: mortēs
    - Genitive: mortium
    - Dative: mortibus
    - Accusative: mortēs
    - Ablative: mortibus
3. Common Uses:
    - Subject: Mors manet (Death awaits)
    - Object: mortem timet (he fears death)
    - With prepositions: post mortem (after death)
    - In ablative constructions: morte līberātus (freed by death)
4. Special Constructions:
    - ad mortem usque (even unto death)
    - mortis causā (for the sake of death)
    - post mortem (after death)
    - ante mortem (before death)

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Part E (Cultural Context)

For English speakers, understanding how Medieval Christians used "mors" requires cultural context:

1. Christian Understanding:
    - Death seen as transition, not end
    - Christ's death central to salvation
    - Martyrdom viewed positively
    - Physical vs. spiritual death distinction
2. Medieval Views:
    - Memento mori tradition
    - Death as great equalizer
    - Importance of "good death"
    - Preparation for death
3. Liturgical Use:
    - In funeral rites
    - Mass for the dead
    - All Souls' Day
    - Prayers for dying
4. Modern Connections:
    - Medical terminology
    - Legal terms
    - Religious vocabulary
    - Cultural phrases

Part F (Literary Citation)

From Augustine's "De Civitate Dei" (XIII.2):

Part F-A (Interleaved Text)

Mors *death* **igitur** *therefore* **animae** *of the soul* **fit** *happens* **cum** *when* **Deus** *God* **dēserit** *abandons* **eam** *it,* **sīcut** *just as* **corporis** *of the body* **cum** *when* **id** *it* **dēserit** *abandons* **anima** *the soul.* **Ergō** *therefore* **utrīusque** *of both* **reī** *thing* **mors** *death* **est** *is* **cum** *when* **id** *it* **quod** *which* **erat** *was* **ex** *from* **utrōque** *each* **sēparātur** *is separated.*

Part F-B (Complete Translation)

"Mors igitur animae fit cum Deus dēserit eam, sīcut corporis cum id dēserit anima. Ergō utrīusque reī mors est cum id quod erat ex utrōque sēparātur."

Therefore death of the soul occurs when God abandons it, just as death of the body occurs when the soul abandons it. Thus the death of both things is when that which was from each is separated.

Part F-C (Literary Analysis)

Augustine uses parallel structure to compare physical and spiritual death. Key features:

- Repetition of "cum" clauses
- Parallel use of "dēserit"
- Philosophical precision in definition
- Theological implications

Part F-D (Grammatical Notes)

- "Mors animae" - genitive construction
- "cum" + indicative for temporal clauses
- "utrīusque reī" - genitive of the whole
- Passive "sēparātur" in final clause

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Genre Section: Medieval Hymn

Part A (Interleaved Text)

93.16 **Per** *through* **mortem** *death* **sacram** *sacred* **tuam** *your* **salvator** *savior* **noster** *our* **salvā** *save* **nōs** *us*

93.17 **Mortis** *of death* **portae** *gates* **fractae** *broken* **sunt** *are* **hodiē** *today*

93.18 **Victōriam** *victory* **super** *over* **mortem** *death* **cantāmus** *we sing*

93.19 **Mors** *death* **et** *and* **vīta** *life* **duellō** *in battle* **cōnflīxēre** *have clashed* **mīrandō** *wonderful*

93.20 **Mortis** *of death* **tenebrae** *darkness* **lūce** *by light* **Chrīstī** *of Christ* **pelluntur** *are driven away*

93.21 **Angelī** *angels* **mortis** *of death* **victōriam** *victory* **nūntiant** *announce*

93.22 **Crux** *cross* **mortis** *of death* **vīrēs** *powers* **dēstrūxit** *destroyed*

93.23 **Morte** *by death* **tuā** *your* **mortis** *of death* **catēnae** *chains* **ruptae** *broken* **sunt** *are*

93.24 **Mors** *death* **infernī** *of hell* **victa** *conquered* **iacet** *lies*

93.25 **Laudēmus** *let us praise* **mortis** *of death* **victōrem** *conqueror* **Dominum** *Lord*

93.26 **Mortis** *of death* **spīnae** *thorns* **in** *into* **corōnam** *crown* **glōriae** *of glory* **versae** *turned* **sunt** *are*

93.27 **Mors** *death* **peccātī** *of sin* **in** *in* **cruce** *cross* **dēlēta** *destroyed* **est** *is*

93.28 **Per** *through* **mortem** *death* **tuam** *your* **vītae** *of life* **portae** *gates* **apertae** *opened* **sunt** *are*

93.29 **Mortis** *of death* **umbra** *shadow* **in** *into* **lūcem** *light* **perpetuam** *eternal* **mūtāta** *changed* **est** *is*

93.30 **Alleluia** *alleluia* **mortis** *of death* **victor** *conqueror* **resurrexit** *has risen*

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Part B (Complete Natural Sentences)

93.16 Per mortem sacram tuam, salvātor noster, salvā nōs. *Through your sacred death, our savior, save us.*

93.17 Mortis portae fractae sunt hodiē. *The gates of death are broken today.*

93.18 Victōriam super mortem cantāmus. *We sing victory over death.*

93.19 Mors et vīta duellō cōnflīxēre mīrandō. *Death and life have clashed in wonderful battle.*

93.20 Mortis tenebrae lūce Chrīstī pelluntur. *The darkness of death is driven away by Christ's light.*

93.21 Angelī mortis victōriam nūntiant. *Angels announce the victory over death.*

93.22 Crux mortis vīrēs dēstrūxit. *The cross destroyed death's powers.*

93.23 Morte tuā mortis catēnae ruptae sunt. *By your death, death's chains are broken.*

93.24 Mors infernī victa iacet. *The death of hell lies conquered.*

93.25 Laudēmus mortis victōrem Dominum. *Let us praise the Lord, conqueror of death.*

93.26 Mortis spīnae in corōnam glōriae versae sunt. *Death's thorns are turned into a crown of glory.*

93.27 Mors peccātī in cruce dēlēta est. *The death of sin is destroyed on the cross.*

93.28 Per mortem tuam vītae portae apertae sunt. *Through your death, the gates of life are opened.*

93.29 Mortis umbra in lūcem perpetuam mūtāta est. *The shadow of death is changed into eternal light.*

93.30 Alleluia, mortis victor resurrexit. *Alleluia, the conqueror of death has risen.*

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Part C (Latin Text Only)

93.16 Per mortem sacram tuam, salvātor noster, salvā nōs.

93.17 Mortis portae fractae sunt hodiē.

93.18 Victōriam super mortem cantāmus.

93.19 Mors et vīta duellō cōnflīxēre mīrandō.

93.20 Mortis tenebrae lūce Chrīstī pelluntur.

93.21 Angelī mortis victōriam nūntiant.

93.22 Crux mortis vīrēs dēstrūxit.

93.23 Morte tuā mortis catēnae ruptae sunt.

93.24 Mors infernī victa iacet.

93.25 Laudēmus mortis victōrem Dominum.

93.26 Mortis spīnae in corōnam glōriae versae sunt.

93.27 Mors peccātī in cruce dēlēta est.

93.28 Per mortem tuam vītae portae apertae sunt.

93.29 Mortis umbra in lūcem perpetuam mūtāta est.

93.30 Alleluia, mortis victor resurrexit.

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Part D (Grammar Explanation)

For English speakers learning Medieval Latin hymns, several important grammatical features appear in these examples:

1. Hymnic Devices:
    - Imperative mood for prayer: "salvā nōs"
    - Use of vocatives: "salvātor noster"
    - Present tense for timeless truths
    - Perfect tense for completed actions
2. Special Constructions:
    - Ablative of means: "morte tuā"
    - Double genitives: "mortis victōrem"
    - Passive voice for divine action
    - Metaphorical pairs: "mors et vīta"
3. Word Order Features:
    - Poetic inversions
    - Emphasis through placement
    - Parallel structures
    - Chiastic arrangements
4. Medieval Innovations:
    - Rhyming elements
    - Stress-based rhythms
    - Liturgical vocabulary
    - Christian Latin features

The examples show how Medieval Latin adapted Classical forms for Christian worship, particularly in:

- Use of abstract nouns
- Extended metaphors
- Theological vocabulary
- Liturgical formulas

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Lesson 94 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 94: tam (so, so much)

Part A (Interleaved English and Latin Text)

94.1 **Tam** *so* **fortis** *brave* **mīles** *soldier* **erat** *was* **ut** *that* **omnēs** *all* **mīrārentur** *marveled*

94.2 **Puer** *boy* **tam** *so* **doctus** *learned* **est** *is* **ut** *that* **magister** *teacher* **gaudeat** *rejoices*

94.3 **Verbum** *word* **tam** *so* **barbarum** *barbarous* **audīvī** *I heard* **ut** *that* **nōn** *not* **intellegerem** *I understood*

94.4 **Nēmō** *no one* **tam** *so* **sapiens** *wise* **est** *is* **ut** *that* **omnia** *all things* **sciat** *knows*

94.5 **Vōx** *voice* **tam** *so* **dulcis** *sweet* **erat** *was* **ut** *that* **omnēs** *all* **audiēbant** *were listening*

94.6 **Magistra** *teacher* **discipulum** *student* **tam** *so* **bonum** *good* **laudat** *praises*

94.7 **Sōl** *sun* **tam** *so* **clārus** *bright* **lūcet** *shines* **ut** *that* **oculōs** *eyes* **doleat** *it hurts*

94.8 **Virī** *men* **tam** *so* **fortiter** *bravely* **pugnant** *fight* **ut** *that* **hostēs** *enemies* **fugiant** *flee*

94.9 **Tempus** *time* **tam** *so* **celeriter** *swiftly* **fugit** *flies* **ut** *that* **nōn** *not* **sentiāmus** *we feel*

94.10 **Iter** *journey* **tam** *so* **longum** *long* **fuit** *was* **ut** *that* **omnēs** *all* **fessī** *tired* **essent** *were*

94.11 **Servus** *slave* **epistulam** *letter* **tam** *so* **diligenter** *carefully* **scrībit** *writes*

94.12 **Mūrus** *wall* **tam** *so* **altus** *high* **est** *is* **ut** *that* **nēmō** *no one* **trānsīre** *to cross* **possit** *is able*

94.13 **Mare** *sea* **tam** *so* **turbulentum** *stormy* **fit** *becomes* **ut** *that* **nāvēs** *ships* **redeant** *return*

94.14 **Magister** *teacher* **tam** *so* **sevērus** *strict* **vidētur** *seems* **ut** *that* **puerī** *boys* **timeant** *fear*

94.15 **Lingua** *language* **Latīna** *Latin* **tam** *so* **pulchra** *beautiful* **est** *is* **ut** *that* **omnēs** *all* **dēlectet** *it delights*

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Part B (Complete Natural Sentences)

94.1 Fortis tam mīles erat ut omnēs mīrārentur. *The soldier was so brave that everyone marveled.*

94.2 Doctus tam est puer ut magister gaudeat. *The boy is so learned that the teacher rejoices.*

94.3 Verbum tam barbarum audīvī ut nōn intellegerem. *I heard such a barbarous word that I did not understand.*

94.4 Nēmō sapiens tam est ut omnia sciat. *No one is so wise that they know everything.*

94.5 Tam dulcis erat vōx ut omnēs audiēbant. *The voice was so sweet that everyone was listening.*

94.6 Discipulum tam bonum magistra laudat. *The teacher praises such a good student.*

94.7 Tam clārus sōl lūcet ut oculōs doleat. *The sun shines so brightly that it hurts the eyes.*

94.8 Tam fortiter virī pugnant ut hostēs fugiant. *The men fight so bravely that the enemies flee.*

94.9 Tam celeriter tempus fugit ut nōn sentiāmus. *Time flies so swiftly that we do not notice.*

94.10 Tam longum iter fuit ut omnēs fessī essent. *The journey was so long that everyone was tired.*

94.11 Epistulam tam diligenter servus scrībit. *The slave writes the letter so carefully.*

94.12 Tam altus mūrus est ut nēmō trānsīre possit. *The wall is so high that no one can cross it.*

94.13 Tam turbulentum mare fit ut nāvēs redeant. *The sea becomes so stormy that the ships return.*

94.14 Tam sevērus magister vidētur ut puerī timeant. *The teacher seems so strict that the boys are afraid.*

94.15 Tam pulchra lingua Latīna est ut omnēs dēlectet. *The Latin language is so beautiful that it delights everyone.*

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Part C (Latin Text Only)

94.1 Fortis tam mīles erat ut omnēs mīrārentur.

94.2 Doctus tam est puer ut magister gaudeat.

94.3 Verbum tam barbarum audīvī ut nōn intellegerem.

94.4 Nēmō sapiens tam est ut omnia sciat.

94.5 Tam dulcis erat vōx ut omnēs audiēbant.

94.6 Discipulum tam bonum magistra laudat.

94.7 Tam clārus sōl lūcet ut oculōs doleat.

94.8 Tam fortiter virī pugnant ut hostēs fugiant.

94.9 Tam celeriter tempus fugit ut nōn sentiāmus.

94.10 Tam longum iter fuit ut omnēs fessī essent.

94.11 Epistulam tam diligenter servus scrībit.

94.12 Tam altus mūrus est ut nēmō trānsīre possit.

94.13 Tam turbulentum mare fit ut nāvēs redeant.

94.14 Tam sevērus magister vidētur ut puerī timeant.

94.15 Tam pulchra lingua Latīna est ut omnēs dēlectet.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "tam" requires attention to several key points:

1. Basic Function:
    - Intensifier meaning "so" or "so much"
    - Modifies adjectives and adverbs
    - Often pairs with "ut" in result clauses
2. Position:
    - Usually placed directly before word it modifies
    - Can be separated for emphasis
    - Flexible placement in sentence
3. Common Constructions:
    - With adjectives: "tam + adjective"
    - With adverbs: "tam + adverb"
    - In result clauses: "tam... ut"
4. Result Clause Features:
    - Uses subjunctive mood
    - Negative uses "ut nōn"
    - Shows consequence of intensity
5. Common Patterns:
    - Quality: tam bonus (so good)
    - Degree: tam multum (so much)
    - Manner: tam bene (so well)

Part E (Cultural Context)

For English speakers, understanding how Romans used "tam" requires cultural context:

1. In Classical Literature:
    - Common in poetry for emphasis
    - Used in rhetorical questions
    - Important in persuasive writing
2. Medieval Usage:
    - Frequent in religious texts
    - Used in scholastic arguments
    - Common in hymns and prayers
3. Educational Context:
    - Used in teaching moral lessons
    - Important in logical arguments
    - Key part of rhetorical training
4. Modern Relevance:
    - Still used in academic Latin
    - Found in church documents
    - Part of Latin mottos

Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **tam** *so* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.*

Part F-B (Complete Translation)

"Magnus es, Domine, et tam laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus."

Great are you, O Lord, and so exceedingly praiseworthy: great is your strength and of your wisdom there is no measure.

Part F-C (Literary Analysis)

Augustine uses "tam" to emphasize divine attributes, combining Classical Latin structure with Christian content. The word placement emphasizes both God's greatness and the speaker's reverence.

Part F-D (Grammatical Notes)

- "tam" modifies "laudābilis"
- Vocative case in "Domine"
- Genitive in "sapientiae tuae"
- Parallel structure with "magnus/magna"

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Genre Section: Christian Prayer

Part A (Interleaved Text)

94.16 **Deus** *God* **tam** *so* **misericors** *merciful* **est** *is* **ut** *that* **peccāta** *sins* **nostra** *our* **ignōscat** *forgives*

94.17 **Grātia** *grace* **tam** *so* **abundans** *abundant* **est** *is* **ut** *that* **omnēs** *all* **salvet** *it saves*

94.18 **Spīritus** *Spirit* **tam** *so* **potēns** *powerful* **est** *is* **ut** *that* **corda** *hearts* **mūtet** *changes*

94.19 **Fīdēs** *faith* **tam** *so* **firma** *firm* **stat** *stands* **ut** *that* **nihil** *nothing* **eam** *it* **moveat** *moves*

94.20 **Verbum** *Word* **tam** *so* **vīvum** *living* **est** *is* **ut** *that* **animās** *souls* **penetret** *penetrates*

94.21 **Caritas** *charity* **tam** *so* **perfecta** *perfect* **est** *is* **ut** *that* **omnia** *all things* **complectātur** *embraces*

94.22 **Crux** *cross* **tam** *so* **pretiōsa** *precious* **est** *is* **ut** *that* **mundum** *world* **salvet** *saves*

94.23 **Angeli** *angels* **tam** *so* **prope** *near* **sunt** *are* **ut** *that* **nōs** *us* **custōdiant** *guard*

94.24 **Ecclesia** *Church* **tam** *so* **sancta** *holy* **est** *is* **ut** *that* **portae** *gates* **inferī** *of hell* **nōn** *not* **praevaleant** *prevail*

94.25 **Sacerdōs** *priest* **tam** *so* **pius** *pious* **ōrat** *prays* **ut** *that* **omnēs** *all* **convertantur** *are converted*

94.26 **Psalmus** *psalm* **tam** *so* **pulcher** *beautiful* **est** *is* **ut** *that* **cor** *heart* **meum** *my* **mōveātur** *is moved*

94.27 **Hostia** *host* **tam** *so* **sacra** *sacred* **est** *is* **ut** *that* **genua** *knees* **flectāmus** *we bend*

94.28 **Virgō** *Virgin* **tam** *so* **benīgna** *kind* **est** *is* **ut** *that* **omnēs** *all* **adjuvet** *helps*

94.29 **Caelum** *heaven* **tam** *so* **glōriōsum** *glorious* **est** *is* **ut** *that* **verbīs** *with words* **dēscrībī** *to be described* **nōn** *not* **possit** *is able*

94.30 **Sanctī** *saints* **tam** *so* **beātī** *blessed* **sunt** *are* **ut** *that* **perpetuō** *forever* **gaudeant** *they rejoice*

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Part B (Complete Natural Sentences)

94.16 Tam misericors Deus est ut peccāta nostra ignōscat. *God is so merciful that He forgives our sins.*

94.17 Tam abundans grātia est ut omnēs salvet. Grace is so abundant that it saves all.

94.18 Tam potēns Spīritus est ut corda mūtet. *The Spirit is so powerful that it changes hearts.*

94.19 Tam firma fīdēs stat ut nihil eam moveat. *Faith stands so firm that nothing moves it.*

94.20 Tam vīvum Verbum est ut animās penetret. *The Word is so living that it penetrates souls.*

94.21 Tam perfecta caritas est ut omnia complectātur. *Charity is so perfect that it embraces all things.*

94.22 Tam pretiōsa crux est ut mundum salvet. *The cross is so precious that it saves the world.*

94.23 Tam prope sunt angelī ut nōs custōdiant. *The angels are so near that they guard us.*

94.24 Tam sancta Ecclesia est ut portae inferī nōn praevaleant. *The Church is so holy that the gates of hell do not prevail.*

94.25 Tam pius sacerdōs ōrat ut omnēs convertantur. *The priest prays so piously that all are converted.*

94.26 Tam pulcher psalmus est ut cor meum mōveātur. *The psalm is so beautiful that my heart is moved.*

94.27 Tam sacra hostia est ut genua flectāmus. *The host is so sacred that we bend our knees.*

94.28 Tam benīgna Virgō est ut omnēs adjuvet. *The Virgin is so kind that she helps all.*

94.29 Tam glōriōsum caelum est ut verbīs dēscrībī nōn possit. *Heaven is so glorious that it cannot be described in words.*

94.30 Tam beātī sanctī sunt ut perpetuō gaudeant. *The saints are so blessed that they rejoice forever.*

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Part C (Latin Text Only)

94.16 Tam misericors Deus est ut peccāta nostra ignōscat.

94.17 Tam abundans grātia est ut omnēs salvet.

94.18 Tam potēns Spīritus est ut corda mūtet.

94.19 Tam firma fīdēs stat ut nihil eam moveat.

94.20 Tam vīvum Verbum est ut animās penetret.

94.21 Tam perfecta caritas est ut omnia complectātur.

94.22 Tam pretiōsa crux est ut mundum salvet.

94.23 Tam prope sunt angelī ut nōs custōdiant.

94.24 Tam sancta Ecclesia est ut portae inferī nōn praevaleant.

94.25 Tam pius sacerdōs ōrat ut omnēs convertantur.

94.26 Tam pulcher psalmus est ut cor meum mōveātur.

94.27 Tam sacra hostia est ut genua flectāmus.

94.28 Tam benīgna Virgō est ut omnēs adjuvet.

94.29 Tam glōriōsum caelum est ut verbīs dēscrībī nōn possit.

94.30 Tam beātī sanctī sunt ut perpetuō gaudeant.

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Part D (Grammar Explanation)

In these Christian prayer examples, we see several important grammatical features:

1. Result Clauses:
    - "tam... ut" consistently shows divine effects
    - Subjunctive mood in result clause
    - Present tense for timeless truths
    - Perfect for completed actions
2. Word Order:
    - "tam" usually precedes adjective
    - Verb often final in result clause
    - Subject-complement order varies
    - Emphasis through placement
3. Special Features:
    - Abstract nouns as subjects
    - Divine attributes as modifiers
    - Passive voice in spiritual effects
    - Collective subjects with plural verbs
4. Technical Terms:
    - Ecclesiastical vocabulary

- Liturgical expressions
- Theological concepts
- Spiritual qualities

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Lesson 95 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 95: eō īre iī/īvī itum (to go)

Part A (Interleaved English and Latin Text)

95.1 **Puer** *boy* **ad** *to* **scholam** *school* **it** *goes*

95.2 **Mīlitēs** *soldiers* **ad** *to* **castra** *camp* **eunt** *go*

95.3 **Nōs** *we* **Rōmam** *to Rome* **īmus** *go*

95.4 **Vōs** *you* **quō** *where* **ītis** *are going*?

95.5 **Ego** *I* **domum** *homeward* **eō** *go*

95.6 **Ad** *to* **templum** *temple* **īvistī** *you went*

95.7 **Quandō** *when* **ad** *to* **forum** *forum* **ībit** *will he go*?

95.8 **Per** *through* **silvam** *forest* **iērunt** *they went*

95.9 **Tū** *you* **quōcum** *with whom* **īs** *are going*?

95.10 **Amīcus** *friend* **meus** *my* **Athēnās** *to Athens* **iit** *went*

95.11 **Omnēs** *all* **in** *into* **urbem** *city* **eunt** *go*

95.12 **Quam** *how* **longē** *far* **īs** *are you going*?

95.13 **Servī** *slaves* **ad** *to* **agrōs** *fields* **iērunt** *went*

95.14 **Pater** *father* **ad** *to* **ecclesiam** *church* **it** *goes*

95.15 **Magister** *teacher* **domum** *homeward* **ībit** *will go*

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Part B (Complete Natural Sentences)

95.1 Ad scholam puer it. *The boy goes to school.*

95.2 Mīlitēs ad castra eunt. *The soldiers go to camp.*

95.3 Rōmam nōs īmus. *We are going to Rome.*

95.4 Quō vōs ītis? *Where are you going?*

95.5 Domum ego eō. *I am going home.*

95.6 Ad templum īvistī. *You went to the temple.*

95.7 Quandō ad forum ībit? *When will he go to the forum?*

95.8 Per silvam iērunt. *They went through the forest.*

95.9 Quōcum īs? *With whom are you going?*

95.10 Athēnās amīcus meus iit. *My friend went to Athens.*

95.11 In urbem omnēs eunt. *Everyone is going into the city.*

95.12 Quam longē īs? *How far are you going?*

95.13 Ad agrōs servī iērunt. *The slaves went to the fields.*

95.14 Ad ecclesiam pater it. *Father goes to church.*

95.15 Domum magister ībit. *The teacher will go home.*

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Part C (Latin Text Only)

95.1 Ad scholam puer it.

95.2 Mīlitēs ad castra eunt.

95.3 Rōmam nōs īmus.

95.4 Quō vōs ītis?

95.5 Domum ego eō.

95.6 Ad templum īvistī.

95.7 Quandō ad forum ībit?

95.8 Per silvam iērunt.

95.9 Quōcum īs?

95.10 Athēnās amīcus meus iit.

95.11 In urbem omnēs eunt.

95.12 Quam longē īs?

95.13 Ad agrōs servī iērunt.

95.14 Ad ecclesiam pater it.

95.15 Domum magister ībit.

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Part D (Grammar Explanation)

For English speakers learning Latin, the verb "eō" (to go) presents several important features:

1. Principal Parts:
    - Present: eō
    - Infinitive: īre
    - Perfect: iī or īvī
    - Supine: itum
2. Present Tense Conjugation: Singular:
    - 1st person: eō
    - 2nd person: īs
    - 3rd person: it Plural:
    - 1st person: īmus
    - 2nd person: ītis
    - 3rd person: eunt
3. Special Features:
    - Irregular conjugation
    - Short 'i' in some forms
    - Uses both iī and īvī in perfect
    - Often takes accusative of direction
4. Common Constructions:
    - With ad + accusative (direction)
    - With in + accusative (into)
    - With per + accusative (through)
    - With accusative alone for cities

Part E (Cultural Context)

For English speakers, understanding "eō" requires cultural context:

1. Travel in Roman World:
    - Roads connected empire
    - Walking most common
    - Distances measured in days
    - Travel dangerous, needed companions
2. Religious Context:
    - Processions important
    - Pilgrimages common
    - Church attendance regular
    - Sacred pathways marked
3. Social Implications:
    - Travel showed status
    - Going to forum daily ritual
    - Visiting friends important
    - Movement restricted for some
4. Modern Relevance:
    - Root of "exit," "itinerary"
    - Walking still spiritual act

- Movement still shows status
- Travel still social marker

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Part F (Literary Citation)

From Augustine's "Confessions" (Book I, Chapter 1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **magna** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *And* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae.** *your.*

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man wishes to praise you, some portion of your creation.

Part F-C (Literary Analysis)

Augustine uses repetition of "magnus/magna" to emphasize divine greatness. The structure moves from God's attributes to human response.

Part F-D (Grammatical Notes)

- Vocative "Domine" for direct address
- Predicate adjectives "magnus," "laudābilis"
- Genitive of possession "sapientiae tuae"
- Present tense "vult" shows ongoing desire

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Genre Section: Christian Pilgrimage Account (Continued)

95.19 **Episcopus** *bishop* **ad** *to* **concilium** *council* **it** *goes*

95.20 **Peregrīnī** *pilgrims* **per** *through* **montēs** *mountains* **eunt** *go*

95.21 **Ad** *to* **sepulchrum** *tomb* **Dominī** *of the Lord* **īvimus** *we went*

95.22 **Frātrēs** *brothers* **ad** *to* **mātutinam** *morning prayer* **eunt** *go*

95.23 **Martyrēs** *martyrs* **ad** *to* **caelum** *heaven* **iērunt** *went*

95.24 **Monacha** *nun* **ad** *to* **basilicam** *basilica* **it** *goes*

95.25 **Sacerdōs** *priest* **ad** *to* **altāre** *altar* **iit** *went*

95.26 **Ad** *to* **sacram** *sacred* **fontem** *fountain* **īmus** *we go*

95.27 **Per** *through* **vallem** *valley* **lacrīmārum** *of tears* **īmus** *we go*

95.28 **Fidēlēs** *faithful ones* **ad** *to* **missam** *mass* **eunt** *go*

95.29 **Ad** *to* **reliquiās** *relics* **sanctōrum** *of saints* **īvērunt** *they went*

95.30 **Vōs** *you* **quō** *where* **in** *in* **peregrinātiōne** *pilgrimage* **ītis** *are going*?

Part B (Complete Natural Sentences)

95.16 Ad sanctam terram peregrīnī eunt. *The pilgrims go to the holy land.*

95.17 Ad novum monastērium monachī iērunt. *The monks went to the new monastery.*

95.18 Pater Benedictus Rōmā Sublācum iit. *Father Benedict went from Rome to Subiaco.*

95.19 Ad concilium episcopus it. *The bishop goes to the council.*

95.20 Per montēs peregrīnī eunt. *The pilgrims go through the mountains.*

95.21 Ad sepulchrum Dominī īvimus. *We went to the Lord's tomb.*

95.22 Ad mātutinam frātrēs eunt. *The brothers go to morning prayer.*

95.23 Ad caelum martyrēs iērunt. *The martyrs went to heaven.*

95.24 Ad basilicam monacha it. *The nun goes to the basilica.*

95.25 Ad altāre sacerdōs iit. *The priest went to the altar.*

95.26 Ad sacram fontem īmus. *We go to the sacred fountain.*

95.27 Per vallem lacrīmārum īmus. *We go through the valley of tears.*

95.28 Ad missam fidēlēs eunt. *The faithful go to mass.*

95.29 Ad reliquiās sanctōrum īvērunt. *They went to the relics of the saints.*

95.30 Quō in peregrinātiōne ītis? *Where are you going on pilgrimage?*

Part C (Latin Text Only)

95.16 Ad sanctam terram peregrīnī eunt.

95.17 Ad novum monastērium monachī iērunt.

95.18 Pater Benedictus Rōmā Sublācum iit.

95.19 Ad concilium episcopus it.

95.20 Per montēs peregrīnī eunt.

95.21 Ad sepulchrum Dominī īvimus.

95.22 Ad mātutinam frātrēs eunt.

95.23 Ad caelum martyrēs iērunt.

95.24 Ad basilicam monacha it.

95.25 Ad altāre sacerdōs iit.

95.26 Ad sacram fontem īmus.

95.27 Per vallem lacrīmārum īmus.

95.28 Ad missam fidēlēs eunt.

95.29 Ad reliquiās sanctōrum īvērunt.

95.30 Quō in peregrinātiōne ītis?

Part D (Grammar Explanation)

In Christian pilgrimage accounts, the verb "eō" appears in specific contexts:

1. Religious Destinations:
    - Ad + accusative for holy places
    - In + accusative for spiritual states
    - Per + accusative for sacred journeys
2. Special Vocabulary:
    - Religious terms in accusative
    - Sacred places as destinations
    - Spiritual metaphors for movement
3. Common Patterns:
    - Present tense for regular actions
    - Perfect for completed pilgrimages
    - Questions about destinations
4. Word Order in Religious Texts:
    - Destination often first for emphasis
    - Subject-verb inversion common
    - Modifiers carefully placed
    - Religious titles given prominence
5. Metaphorical Uses:
    - Going to heaven
    - Spiritual journeys
    - Movement toward God
    - Processional language
6. Time References:
    - Liturgical occasions
    - Festival dates
    - Prayer times
    - Seasonal pilgrimages

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Lesson 96 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 96: arma -ōrum n. pl. (arms, weapons)

Part A (Interleaved English and Latin Text)

96.1 **Mīlitēs** *soldiers* **arma** *arms* **nova** *new* **portant** *carry*

96.2 **Arma** *arms* **in** *in* **templō** *temple* **posuimus** *we placed*

96.3 **Rex** *king* **mīlitibus** *to soldiers* **arma** *arms* **dedit** *gave*

96.4 **Hostēs** *enemies* **arma** *arms* **sua** *their* **amīsērunt** *lost*

96.5 **Dux** *leader* **arma** *arms* **vetera** *old* **videt** *sees*

96.6 **Virī** *men* **fortēs** *brave* **arma** *arms* **tenent** *hold*

96.7 **Ōrātor** *orator* **dē** *about* **armīs** *arms* **loquitur** *speaks*

96.8 **Puerī** *boys* **arma** *arms* **patrum** *of fathers* **spectant** *watch*

96.9 **Cum** *with* **armīs** *arms* **mīlitēs** *soldiers* **veniunt** *come*

96.10 **Sacerdōs** *priest* **arma** *arms* **benedīcit** *blesses*

96.11 **Sub** *under* **armīs** *arms* **diū** *long* **stābant** *they stood*

96.12 **Arma** *arms* **in** *in* **bellō** *war* **perdidimus** *we lost*

96.13 **Dominī** *lords* **arma** *arms* **splendida** *shining* **habent** *have*

96.14 **Sine** *without* **armīs** *arms* **pācem** *peace* **petunt** *they seek*

96.15 **Ad** *to* **arma** *arms* **virōs** *men* **vocant** *they call*

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Part B (Complete Natural Sentences)

96.1 Mīlitēs arma nova portant. *The soldiers carry new weapons.*

96.2 In templō arma posuimus. *We placed the weapons in the temple.*

96.3 Mīlitibus rex arma dedit. *The king gave weapons to the soldiers.*

96.4 Arma sua hostēs amīsērunt. *The enemies lost their weapons.*

96.5 Arma vetera dux videt. *The leader sees the old weapons.*

96.6 Arma virī fortēs tenent. *Brave men hold the weapons.*

96.7 Dē armīs ōrātor loquitur. *The orator speaks about weapons.*

96.8 Arma patrum puerī spectant. *The boys watch their fathers' weapons.*

96.9 Cum armīs mīlitēs veniunt. *The soldiers come with weapons.*

96.10 Arma sacerdōs benedīcit. *The priest blesses the weapons.*

96.11 Sub armīs diū stābant. *They stood under arms for a long time.*

96.12 In bellō arma perdidimus. *We lost our weapons in the war.*

96.13 Dominī arma splendida habent. *The lords have shining weapons.*

96.14 Pācem sine armīs petunt. *They seek peace without weapons.*

96.15 Ad arma virōs vocant. *They call the men to arms.*

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Part C (Latin Text Only)

96.1 Mīlitēs arma nova portant.

96.2 In templō arma posuimus.

96.3 Mīlitibus rex arma dedit.

96.4 Arma sua hostēs amīsērunt.

96.5 Arma vetera dux videt.

96.6 Arma virī fortēs tenent.

96.7 Dē armīs ōrātor loquitur.

96.8 Arma patrum puerī spectant.

96.9 Cum armīs mīlitēs veniunt.

96.10 Arma sacerdōs benedīcit.

96.11 Sub armīs diū stābant.

96.12 In bellō arma perdidimus.

96.13 Dominī arma splendida habent.

96.14 Pācem sine armīs petunt.

96.15 Ad arma virōs vocant.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "arma" requires attention to several key points:

1. Form and Gender:
    - Plural neuter noun (no singular form in common use)
    - Second declension plural ending in -a
    - Always used as plural in Classical and Medieval Latin
2. Declension Pattern: Plural only:
    - Nominative: arma
    - Genitive: armōrum
    - Dative: armīs
    - Accusative: arma

    - Ablative: armīs
3. Special Uses:
    - Often used with military vocabulary
    - Common in metaphorical contexts
    - Frequently appears with prepositions:
        - cum armīs (with arms)
        - sub armīs (under arms)
        - ad arma (to arms)
4. Common Phrases:
    - arma nova (new weapons)
    - arma splendida (shining weapons)
    - ad arma vocāre (to call to arms)
    - arma dare (to give weapons)

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Part E (Cultural Context)

For English speakers, understanding "arma" requires cultural context:

1. Medieval Military Context:
    - Weapons blessed before battle
    - Different types for different social classes
    - Symbolic importance in feudal society
    - Religious significance in crusades
2. Religious Symbolism:
    - Spiritual warfare metaphors
    - Blessing of weapons
    - Church's role in warfare
    - Christian military orders
3. Social Significance:
    - Mark of nobility
    - Inheritance customs
    - Training requirements
    - Rights and responsibilities
4. Modern Relevance:
    - Source of English "arms"
    - Military terminology
    - Heraldic descriptions
    - Legal terms about weapons

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Part F (Literary Citation)

From Augustine's "Confessions" (VIII.12):

Part F-A (Interleaved Text)

Ubi *where* **vērō** *indeed* **ā** *from* **fundō** *bottom* **arcānō** *secret* **alta** *deep* **cōnsiderātiō** *consideration* **contrāxit** *drew together* **et** *and* **congessit** *heaped up* **tōtam** *all* **miseriam** *misery* **meam** *my* **in** *into* **cōnspectum** *sight* **cordis** *of heart* **meī** *my,* **oborta** *having arisen* **est** *is* **procella** *storm* **ingēns** *huge,* **ferēns** *bearing* **ingentem** *huge* **imbrem** *rain* **lacrimārum** *of tears.*

Part F-B (Complete Translation)

"Ubi vērō ā fundō arcānō alta cōnsiderātiō contrāxit et congessit tōtam miseriam meam in cōnspectum cordis meī, oborta est procella ingēns, ferēns ingentem imbrem lacrimārum."

But when from a secret depth deep reflection had drawn together and heaped up all my misery before the sight of my heart, there arose a mighty storm, bringing a mighty shower of tears.

Part F-C (Literary Analysis)

Augustine uses powerful metaphors of storms and rain to describe emotional and spiritual transformation. Key features:

- Metaphorical language
- Internal reflection theme
- Emotional intensity
- Natural imagery

Part F-D (Grammatical Notes)

- Ablative of source: ā fundō arcānō
- Perfect tense verbs: contrāxit, congessit
- Participial phrase: ferēns ingentem imbrem
- Genitive of possession: cordis meī

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Genre Section: Christian Military Prayer

Part A (Interleaved Text)

96.16 **Deus** *God* **omnipotēns** *almighty* **arma** *arms* **nostra** *our* **benedīcat** *may bless*

96.17 **Mīlitēs** *soldiers* **prō** *for* **armīs** *arms* **suīs** *their* **ōrant** *pray*

96.18 **Arma** *arms* **in** *in* **manibus** *hands* **sanctificāta** *sanctified* **sunt** *are*

96.19 **Ante** *before* **proelium** *battle* **arma** *arms* **sacerdōs** *priest* **lūstrāvit** *purified*

96.20 **Cum** *with* **armīs** *arms* **benedictīs** *blessed* **pugnant** *they fight*

96.21 **Arma** *arms* **iustitiae** *of justice* **portāmus** *we carry*

96.22 **Per** *through* **arma** *arms* **fidēī** *of faith* **vincimus** *we conquer*

96.23 **Sacra** *sacred* **arma** *arms* **in** *in* **altārī** *altar* **pōnunt** *they place*

96.24 **Sub** *under* **cruce** *cross* **arma** *arms* **deponimus** *we lay down*

96.25 **Arma** *arms* **spīritālia** *spiritual* **contrā** *against* **malum** *evil* **sūmimus** *we take up*

96.26 **In** *in* **nōmine** *name* **Dominī** *of Lord* **arma** *arms* **benedicta** *blessed* **sunt** *are*

96.27 **Ante** *before* **bellum** *war* **arma** *arms* **sancta** *holy* **ferunt** *they carry*

96.28 **Arma** *arms* **lūcis** *of light* **induimus** *we put on*

96.29 **Cum** *with* **armīs** *arms* **pācis** *of peace* **servimus** *we serve*

96.30 **Ad** *to* **arma** *arms* **caelestia** *heavenly* **vocāmur** *we are called*

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Part B (Complete Natural Sentences)

96.16 Arma nostra Deus omnipotēns benedīcat. *May almighty God bless our weapons.*

96.17 Prō armīs suīs mīlitēs ōrant. *The soldiers pray for their weapons.*

96.18 In manibus arma sanctificāta sunt. *The weapons are sanctified in their hands.*

96.19 Arma sacerdōs ante proelium lūstrāvit. *The priest purified the weapons before battle.*

96.20 Cum armīs benedictīs pugnant. *They fight with blessed weapons.*

96.21 Arma iustitiae portāmus. *We carry the weapons of justice.*

96.22 Per arma fidēī vincimus. *Through the weapons of faith we conquer.*

96.23 Sacra arma in altārī pōnunt. *They place the sacred weapons on the altar.*

96.24 Sub cruce arma deponimus. *We lay down our weapons under the cross.*

96.25 Arma spīritālia contrā malum sūmimus. *We take up spiritual weapons against evil.*

96.26 In nōmine Dominī arma benedicta sunt. *The weapons are blessed in the name of the Lord.*

96.27 Arma sancta ante bellum ferunt. *They carry holy weapons before war.*

96.28 Arma lūcis induimus. *We put on the weapons of light.*

96.29 Cum armīs pācis servimus. *We serve with weapons of peace.*

96.30 Ad arma caelestia vocāmur. *We are called to heavenly weapons.*

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Part C (Latin Text Only)

96.16 Arma nostra Deus omnipotēns benedīcat.

96.17 Prō armīs suīs mīlitēs ōrant.

96.18 In manibus arma sanctificāta sunt.

96.19 Arma sacerdōs ante proelium lūstrāvit.

96.20 Cum armīs benedictīs pugnant.

96.21 Arma iustitiae portāmus.

96.22 Per arma fidēī vincimus.

96.23 Sacra arma in altārī pōnunt.

96.24 Sub cruce arma deponimus.

96.25 Arma spīritālia contrā malum sūmimus.

96.26 In nōmine Dominī arma benedicta sunt.

96.27 Arma sancta ante bellum ferunt.

96.28 Arma lūcis induimus.

96.29 Cum armīs pācis servimus.

96.30 Ad arma caelestia vocāmur.

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Part D (Grammar Explanation with Christian Military Context)

1. Religious Modifications of Military Terms:
    - Use of spiritual genitives: armā lūcis, armā fidēī
    - Metaphorical extensions: armā spīritālia
    - Sacred contexts: in altārī, sub cruce
2. Common Constructions in Christian Military Context: a) With Blessing Vocabulary:
    - benedīcere + accusative
    - sanctificāre in passive voice
    - lūstrāre before battle

    b) Prepositions:
    - cum + ablative for accompanying circumstances
    - in + ablative for location
    - sub + ablative for hierarchy
    - ad + accusative for purpose
    - contrā + accusative for opposition
3. Special Christian Military Phrases:
    - arma iustitiae (weapons of justice)
    - arma fidēī (weapons of faith)
    - arma lūcis (weapons of light)
    - arma caelestia (heavenly weapons)
    - arma spīritālia (spiritual weapons)
4. Voice and Mood Patterns:
    - Passive voice for blessing: sanctificāta sunt
    - Jussive subjunctive for prayer: benedīcat
    - Present indicative for statements of faith
    - Perfect tense for completed rites
5. Word Order in Religious Context:

- Emphasis on sacred terms
- Verb-final for solemn statements
- Object-initial for focus on weapons
- Attributive adjective placement

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Lesson 97 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 97: superus -a -um (situated above, upper)

Part A (Interleaved English and Latin Text)

97.1 **Superī** *the gods above* **nōbīs** *to us* **favēre** *to favor* **solent** *are accustomed*

97.2 **Templa** *temples* **supera** *upper* **deōrum** *of the gods* **vidēmus** *we see*

97.3 **Ad** *to* **supera** *upper things* **oculos** *eyes* **vertimus** *we turn*

97.4 **Dē** *from* **superīs** *upper* **partibus** *parts* **aqua** *water* **fluit** *flows*

97.5 **Superae** *upper* **sedēs** *seats* **episcopōrum** *of bishops* **sacrae** *sacred* **sunt** *are*

97.6 **Per** *through* **supera** *upper* **loca** *places* **angeli** *angels* **volant** *fly*

97.7 **Vōx** *voice* **supera** *from above* **nōs** *us* **vocat** *calls*

97.8 **In** *in* **superā** *upper* **parte** *part* **ecclesiae** *of church* **crux** *cross* **stat** *stands*

97.9 **Superī** *heavenly beings* **nōs** *us* **cōnservant** *preserve*

97.10 **Ē** *from* **superīs** *upper* **fenestris** *windows* **lūx** *light* **dēscendit** *descends*

97.11 **Superōs** *heavenly ones* **precibus** *with prayers* **invocāmus** *we invoke*

97.12 **Ad** *to* **supera** *things above* **mēns** *mind* **nostra** *our* **tendit** *stretches*

97.13 **Superī** *the gods above* **terram** *earth* **gubernant** *govern*

97.14 **De** *about* **superīs** *heavenly* **rēbus** *things* **meditāmur** *we meditate*

97.15 **Supera** *upper* **regna** *kingdoms* **caelestia** *heavenly* **sunt** *are*

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Part B (Complete Natural Sentences)

97.1 Superī nōbīs favēre solent. *The gods above are accustomed to favor us.*

97.2 Deōrum templa supera vidēmus. *We see the upper temples of the gods.*

97.3 Ad supera oculos vertimus. *We turn our eyes to things above.*

97.4 Aqua dē superīs partibus fluit. *Water flows from the upper parts.*

97.5 Sacrae sunt superae sedēs episcopōrum. *Sacred are the upper seats of the bishops.*

97.6 Per supera loca angeli volant. *Angels fly through the upper regions.*

97.7 Vōx supera nōs vocat. *A voice from above calls us.*

97.8 Crux in superā parte ecclesiae stat. *A cross stands in the upper part of the church.*

97.9 Cōnservant nōs superī. *The heavenly beings preserve us.*

97.10 Lūx ē superīs fenestris dēscendit. *Light descends from the upper windows.*

97.11 Superōs precibus invocāmus. *We invoke the heavenly ones with prayers.*

97.12 Ad supera mēns nostra tendit. *Our mind stretches toward things above.*

97.13 Terram superī gubernant. *The gods above govern the earth.*

97.14 Dē superīs rēbus meditāmur. *We meditate on heavenly things.*

97.15 Caelestia sunt supera regna. *Heavenly are the upper kingdoms.*

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Part C (Latin Text Only)

97.1 Superī nōbīs favēre solent.

97.2 Deōrum templa supera vidēmus.

97.3 Ad supera oculos vertimus.

97.4 Aqua dē superīs partibus fluit.

97.5 Sacrae sunt superae sedēs episcopōrum.

97.6 Per supera loca angeli volant.

97.7 Vōx supera nōs vocat.

97.8 Crux in superā parte ecclesiae stat.

97.9 Cōnservant nōs superī.

97.10 Lūx ē superīs fenestris dēscendit.

97.11 Superōs precibus invocāmus.

97.12 Ad supera mēns nostra tendit.

97.13 Terram superī gubernant.

97.14 Dē superīs rēbus meditāmur.

97.15 Caelestia sunt supera regna.

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Part D (Grammar Explanation)

For English speakers learning Latin, "superus" presents several important features:

1. Forms:
    - First/second declension adjective (-us, -a, -um)
    - Nominative singular: superus, supera, superum
    - Can function as noun when masculine plural (superī = the gods above)
    - Regular declension following bonus, bona, bonum pattern
2. Usage:
    - As adjective: describes location (upper, above)
    - As substantive: refers to heavenly beings
    - Common in religious contexts
    - Often used with prepositions (ad, dē, in)
3. Cases:
    - Nominative: subject (superī gubernant)
    - Accusative: direct object (superōs invocāmus)
    - Ablative: with prepositions (dē superīs)
    - Genitive: possession (superae sedēs)
4. Word Order:
    - Can precede or follow noun
    - Placement affects emphasis
    - Flexible position in sentence

Part E (Cultural Context)

Understanding "superus" requires knowledge of Medieval Christian concepts:

1. Religious Significance:
    - Used in Christian texts for heaven/celestial realm
    - Describes church architecture
    - Refers to divine/angelic beings
    - Important in liturgical language
2. Hierarchical Meaning:
    - Reflects medieval church hierarchy
    - Used for physical and spiritual elevation
    - Distinguishes sacred from secular
    - Important in theological texts
3. Architectural Context:
    - Describes church building parts
    - Used in monastery descriptions
    - References to upper chambers
    - Important in religious architecture
4. Modern Connections:
    - Still used in church Latin
    - Found in hymns and prayers

- Architectural terminology
- Religious vocabulary

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Part F (Literary Citation)

From Augustine's "De Civitate Dei" (Book XIV, Chapter 13):

Part F-A (Interleaved Text)

Deus *God* **itaque** *therefore* **summus** *highest* **et** *and* **vērus** *true* **cum** *with* **Verbō** *Word* **suō** *his* **et** *and* **Spiritum** *Spirit* **Sanctō** *Holy,* **quae** *which* **tria** *three* **ūnum** *one* **sunt,** *are,* **Deus** *God* **ūnus** *one* **omnipotēns** *almighty,* **creator** *creator* **et** *and* **factor** *maker* **omnis** *of all* **animae** *soul* **atque** *and* **omnis** *all* **corporis** *body.*

Part F-B (Complete Translation)

"Deus itaque summus et vērus cum Verbō suō et Spiritum Sanctō, quae tria ūnum sunt, Deus ūnus omnipotēns, creator et factor omnis animae atque omnis corporis."

Therefore the highest and true God with his Word and Holy Spirit, which three are one, one almighty God, creator and maker of every soul and every body.

Part F-C (Literary Analysis)

Augustine uses formal theological language to express the Trinity. Note:

- Careful word choice (summus, vērus)
- Trinitarian formula
- Balance of phrases
- Use of parallel structure

Part F-D (Grammatical Notes)

- Nominative case for divine titles
- Ablative of accompaniment (cum Verbō)
- Relative clause (quae tria)
- Genitive of object (omnis animae)

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Genre Section: Christian Hymn

Part A (Interleaved Text)

97.16 **Superī** *heavenly ones* **cantant** *sing* **laudēs** *praises* **Dominī** *of the Lord* **semper** *always*

97.17 **Angelī** *angels* **supera** *upper* **regna** *kingdoms* **tenent** *hold* **laetī** *joyful*

97.18 **Ad** *to* **superōs** *those above* **preces** *prayers* **nostrās** *our* **mittimus** *we send*

97.19 **Superae** *heavenly* **vōcēs** *voices* **resonant** *resound* **per** *through* **templum** *temple*

97.20 **In** *in* **superīs** *upper* **sedibus** *seats* **angelī** *angels* **psallunt** *sing psalms*

97.21 **Supera** *upper* **gaudia** *joys* **nōs** *us* **exspectant** *await*

97.22 **Dē** *from* **superīs** *those above* **grātia** *grace* **dēscendit** *descends* **ad** *to* **nōs** *us*

97.23 **Superī** *heavenly ones* **chōrī** *choirs* **cantica** *songs* **sancta** *holy* **cantant** *sing*

97.24 **Ad** *to* **supera** *things above* **spēs** *hope* **nostra** *our* **surgit** *rises*

97.25 **Superae** *heavenly* **stellae** *stars* **nōs** *us* **dūcunt** *lead* **ad** *to* **Christum** *Christ*

97.26 **In** *in* **superīs** *upper* **locīs** *places* **pāx** *peace* **vera** *true* **habitat** *dwells*

97.27 **Superōs** *heavenly* **hymnōs** *hymns* **cantāmus** *we sing* **cum** *with* **fidē** *faith*

97.28 **Ē** *from* **superīs** *upper* **partibus** *parts* **lūx** *light* **dīvīna** *divine* **fulget** *shines*

97.29 **Per** *through* **supera** *upper* **templa** *temples* **vōx** *voice* **angelica** *angelic* **sonat** *sounds*

97.30 **Superae** *heavenly* **virtūtēs** *powers* **Deō** *to God* **servīre** *to serve* **gaudent** *rejoice*

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Genre Section: Christian Hymn (Continued)

Part B (Complete Natural Sentences)

97.16 Superī cantant laudēs Dominī semper. *The heavenly ones always sing the praises of the Lord.*

97.17 Laetī angelī supera regna tenent. *Joyful angels hold the upper kingdoms.*

97.18 Ad superōs preces nostrās mittimus. *We send our prayers to those above.*

97.19 Superae vōcēs per templum resonant. *Heavenly voices resound through the temple.*

97.20 In superīs sedibus angelī psallunt. *In the upper seats the angels sing psalms.*

97.21 Supera gaudia nōs exspectant. *Upper joys await us.*

97.22 Dē superīs grātia ad nōs dēscendit. *From those above grace descends to us.*

97.23 Cantica sancta superī chōrī cantant. *Holy songs the heavenly choirs sing.*

97.24 Ad supera spēs nostra surgit. *To things above our hope rises.*

97.25 Superae stellae nōs ad Christum dūcunt. *Heavenly stars lead us to Christ.*

97.26 In superīs locīs pāx vera habitat. *In upper places true peace dwells.*

97.27 Superōs hymnōs cum fidē cantāmus. *We sing heavenly hymns with faith.*

97.28 Ē superīs partibus lūx dīvīna fulget. From the upper parts divine light shines.

97.29 Per supera templa vōx angelica sonat. *Through the upper temples an angelic voice sounds.*

97.30 Superae virtūtēs Deō servīre gaudent. *The heavenly powers rejoice to serve God.*

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Part C (Latin Text Only)

97.16 Superī cantant laudēs Dominī semper.

97.17 Laetī angelī supera regna tenent.

97.18 Ad superōs preces nostrās mittimus.

97.19 Superae vōcēs per templum resonant.

97.20 In superīs sedibus angelī psallunt.

97.21 Supera gaudia nōs exspectant.

97.22 Dē superīs grātia ad nōs dēscendit.

97.23 Cantica sancta superī chōrī cantant.

97.24 Ad supera spēs nostra surgit.

97.25 Superae stellae nōs ad Christum dūcunt.

97.26 In superīs locīs pāx vera habitat.

97.27 Superōs hymnōs cum fidē cantāmus.

97.28 Ē superīs partibus lūx dīvīna fulget.

97.29 Per supera templa vōx angelica sonat.

97.30 Superae virtūtēs Deō servīre gaudent.

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Part D (Grammar Explanation)

In Christian hymns, "superus" appears in several specialized constructions:

1. As Substantive Plural:
    - superī (nom. pl.) = "heavenly ones"
    - Often refers to angels and saints
    - Functions as collective noun
    - Takes plural verb agreement
2. Physical/Spiritual References:
    - Describes both literal upper spaces (templa supera)
    - And metaphorical heavenly realms (supera regna)
    - Often used with prepositions showing direction:
        - ad supera (toward heaven)
        - dē superīs (from above)
        - in superīs (in heaven)
3. Special Hymnic Features:
    - Word order more poetic
    - Greater use of metaphor

- Frequent pairing with religious vocabulary
- Emphasis on vertical movement

4. Common Collocations:
    - superae virtūtēs (heavenly powers)
    - superī chōrī (heavenly choirs)
    - supera gaudia (heavenly joys)
    - superae vōcēs (heavenly voices)
5. Grammatical Patterns in Hymns:
    - Frequent use of ablative of place
    - Direction expressed with prepositions
    - Abstract nouns as subjects
    - Agency expressed through personification

Lesson 98 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 98: nisi/nī (if not, unless)

Part A (Interleaved English and Latin Text)

98.1 **Nisi** *unless* **Deus** *God* **adiuvat** *helps* **nōs** *us* **nihil** *nothing* **facere** *to do* **possumus** *we are able*

98.2 **Puer** *boy* **nisi** *unless* **studiōsus** *diligent* **est** *is* **nihil** *nothing* **discit** *learns*

98.3 **Mīles** *soldier* **nī** *unless* **fortis** *brave* **est** *is* **nōn** *not* **pugnat** *fights*

98.4 **Nēmō** *no one* **nisi** *except* **sacerdōs** *priest* **templum** *temple* **intrāre** *to enter* **potest** *is able*

98.5 **Hominēs** *men* **nisi** *unless* **labōrant** *they work* **vīvere** *to live* **nōn** *not* **possunt** *are able*

98.6 **Magister** *teacher* **puerō** *to boy* **nisi** *unless* **studet** *he studies* **librum** *book* **nōn** *not* **dat** *gives*

98.7 **Nī** *unless* **pluit** *it rains* **agrī** *fields* **arent** *dry* **sunt** *are*

98.8 **Scholam** *school* **nisi** *unless* **māne** *in morning* **venīs** *you come* **nōn** *not* **intrāre** *to enter* **potes** *you are able*

98.9 **Nisi** *unless* **ōrāmus** *we pray* **Deus** *God* **nōs** *us* **nōn** *not* **audit** *hears*

98.10 **Pastor** *shepherd* **ovēs** *sheep* **nisi** *unless* **lupus** *wolf* **venit** *comes* **nōn** *not* **cūrat** *cares for*

98.11 **Nī** *unless* **cibus** *food* **bonus** *good* **est** *is* **corpus** *body* **nōn** *not* **valet** *is healthy*

98.12 **Sapientiam** *wisdom* **nisi** *unless* **ā** *from* **Deō** *God* **nōn** *not* **accipimus** *we receive*

98.13 **Ecclesia** *church* **nisi** *unless* **fidēlēs** *faithful* **veniunt** *come* **vacua** *empty* **est** *is*

98.14 **Nisi** *unless* **pācem** *peace* **habēmus** *we have* **beātī** *happy* **nōn** *not* **sumus** *we are*

98.15 **Verbum** *word* **Deī** *of God* **nisi** *unless* **legimus** *we read* **nōn** *not* **intellegimus** *we understand*

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Part B (Complete Natural Sentences)

98.1 Nihil facere possumus nisi Deus nōs adiuvat. *We can do nothing unless God helps us.*

98.2 Puer nihil discit nisi studiōsus est. *The boy learns nothing unless he is diligent.*

98.3 Nōn pugnat mīles nī fortis est. *The soldier does not fight unless he is brave.*

98.4 Nēmō templum intrāre potest nisi sacerdōs. *No one except the priest can enter the temple.*

98.5 Vīvere nōn possunt hominēs nisi labōrant. *Men cannot live unless they work.*

98.6 Magister librum puerō nōn dat nisi studet. *The teacher does not give the book to the boy unless he studies.*

98.7 Agrī arent sunt nī pluit. *The fields are dry unless it rains.*

98.8 Scholam intrāre nōn potes nisi māne venīs. *You cannot enter the school unless you come in the morning.*

98.9 Deus nōs nōn audit nisi ōrāmus. *God does not hear us unless we pray.*

98.10 Pastor ovēs nōn cūrat nisi lupus venit. *The shepherd does not tend the sheep unless the wolf comes.*

98.11 Corpus nōn valet nī cibus bonus est. *The body is not healthy unless the food is good.*

98.12 Sapientiam nōn accipimus nisi ā Deō. *We do not receive wisdom except from God.*

98.13 Ecclesia vacua est nisi fidēlēs veniunt. *The church is empty unless the faithful come.*

98.14 Beātī nōn sumus nisi pācem habēmus. *We are not happy unless we have peace.*

98.15 Verbum Deī nōn intellegimus nisi legimus. *We do not understand the word of God unless we read it.*

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Part C (Latin Text Only)

98.1 Nihil facere possumus nisi Deus nōs adiuvat.

98.2 Puer nihil discit nisi studiōsus est.

98.3 Nōn pugnat mīles nī fortis est.

98.4 Nēmō templum intrāre potest nisi sacerdōs.

98.5 Vīvere nōn possunt hominēs nisi labōrant.

98.6 Magister librum puerō nōn dat nisi studet.

98.7 Agrī arent sunt nī pluit.

98.8 Scholam intrāre nōn potes nisi māne venīs.

98.9 Deus nōs nōn audit nisi ōrāmus.

98.10 Pastor ovēs nōn cūrat nisi lupus venit.

98.11 Corpus nōn valet nī cibus bonus est.

98.12 Sapientiam nōn accipimus nisi ā Deō.

98.13 Ecclesia vacua est nisi fidēlēs veniunt.

98.14 Beātī nōn sumus nisi pācem habēmus.

98.15 Verbum Deī nōn intellegimus nisi legimus.

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Part D (Grammar Explanation)

For English speakers learning Latin, understanding "nisi/nī" requires attention to several key points:

1. Basic Function:
    - Introduces conditional clauses
    - Means "unless" or "if not"
    - Often paired with negative main clause
    - Can mean "except" in certain contexts
2. Forms:
    - nisi: fuller form
    - nī: poetic/shortened form
    - Indeclinable (doesn't change form)
    - Often followed by indicative mood
3. Common Patterns:
    - nisi + present indicative
    - negative main clause + nisi clause
    - nēmō/nihil + nisi ("no one/nothing except")
    - nisi with subjunctive in indirect speech
4. Word Order:
    - Usually introduces its clause
    - Can follow emphatic words
    - Main clause often contains negative
    - Flexible position in sentence

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Part E (Cultural Context)

For English speakers, understanding how Medieval Latin writers used "nisi" requires cultural context:

1. Religious Usage:
    - Common in theological texts
    - Used in Biblical translations
    - Important in liturgical formulas

    - Frequent in prayer language
2. Educational Context:
    - Used in scholastic debates
    - Common in logical arguments
    - Important in academic texts
    - Key term in disputations
3. Legal Applications:
    - Found in church law
    - Used in monastic rules
    - Important in formal documents
    - Common in papal decrees
4. Modern Relevance:
    - Still used in Catholic Church
    - Found in academic Latin
    - Used in legal phrases
    - Important in philosophy

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Part F (Literary Citation)

From Augustine's "Confessions" (I.1):

Part F-A (Interleaved Text)

Magnus *great* **es,** *you are,* **Domine,** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē:** *greatly:* **māgna** *great* **virtus** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus.** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō,** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae,** *your,* **et** *and* **homō** *man* **circumferēns** *bearing around* **mortālitātem** *mortality* **suam** *his.**

Part F-B (Complete Translation)

"Magnus es, Domine, et laudābilis valdē: māgna virtus tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae, et homō circumferēns mortālitātem suam."

Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no measure. And man, some portion of your creation, desires to praise you, even man bearing about his mortality.

Part F-C (Literary Analysis)

Augustine uses formal, elevated language to express divine attributes. The passage shows:

- Parallel structure
- Biblical language influence
- Personal devotional tone
- Philosophical vocabulary

Part F-D (Grammatical Notes)

- Vocative "Domine" for direct address
- Gerundive "laudābilis" showing necessity
- Genitive "sapientiae tuae" showing possession
- Present participle "circumferēns" showing continuous action

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Genre Section: Monastic Rule

Part A (Interleaved Text)

98.16 **Frāter** *brother* **nisi** *unless* **permissiōnem** *permission* **habet** *has* **monasterium** *monastery* **relinquere** *to leave* **nōn** *not* **potest** *is able*

98.17 **Nisi** *unless* **abbas** *abbot* **iubet** *orders* **monachī** *monks* **silentium** *silence* **servāre** *to keep* **dēbent** *ought*

98.18 **Hōrae** *hours* **canonicae** *canonical* **nisi** *unless* **morbus** *illness* **impedit** *hinders* **cantandae** *to be sung* **sunt** *are*

98.19 **Nī** *unless* **signum** *signal* **datum** *given* **est** *is* **frātrēs** *brothers* **dormītōrium** *dormitory* **intrāre** *to enter* **nōn** *not* **possunt** *are able*

98.20 **Cibus** *food* **nisi** *unless* **post** *after* **ōrātiōnem** *prayer* **sūmendus** *to be taken* **nōn** *not* **est** *is*

98.21 **Nisi** *unless* **iēiūnium** *fast* **est** *is* **bis** *twice* **in** *in* **diē** *day* **edimus** *we eat*

98.22 **Hospitēs** *guests* **nisi** *unless* **benedictī** *blessed* **sunt** *are* **recipiendī** *to be received* **nōn** *not* **sunt** *are*

98.23 **Nī** *unless* **vestēs** *clothes* **mundae** *clean* **sunt** *are* **frāter** *brother* **in** *in* **ecclēsiam** *church* **īre** *to go* **nōn** *not* **potest** *is able*

98.24 **Cellam** *cell* **nisi** *unless* **necessitās** *necessity* **cōgit** *compels* **relinquere** *to leave* **nōn** *not* **licet** *it is permitted*

98.25 **Nisi** *unless* **lēctio** *reading* **sacra** *sacred* **facta** *done* **est** *is* **cēna** *dinner* **incipienda** *to be begun* **nōn** *not* **est** *is*

98.26 **Opus** *work* **manuum** *of hands* **nisi** *unless* **propter** *on account of* **infirmitātem** *weakness* **faciendum** *to be done* **est** *is*

98.27 **Nī** *unless* **tempus** *time* **ōrātiōnis** *of prayer* **est** *is* **bibliothēca** *library* **claudenda** *to be closed* **est** *is*

98.28 **Nisi** *unless* **prior** *prior* **permittit** *permits* **nēmō** *no one* **post** *after* **complētōrium** *compline* **loquī** *to speak* **potest** *is able*

98.29 **Noviciī** *novices* **nisi** *unless* **doctī** *taught* **sunt** *are* **vōta** *vows* **facere** *to make* **nōn** *not* **possunt** *are able*

98.30 **Nisi** *unless* **magister** *master* **noviciōrum** *of novices* **cōnsentit** *consents* **librōs** *books* **legere** *to read* **nōn** *not* **licet** *it is permitted*

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Part B (Complete Natural Sentences)

98.16 Frāter monasterium relinquere nōn potest nisi permissiōnem habet. *A brother cannot leave the monastery unless he has permission.*

98.17 Monachī silentium servāre dēbent nisi abbas iubet. *The monks must keep silence unless the abbot orders otherwise.*

98.18 Hōrae canonicae cantandae sunt nisi morbus impedit. *The canonical hours must be sung unless illness prevents it.*

98.19 Frātrēs dormītōrium intrāre nōn possunt nī signum datum est. *The brothers cannot enter the dormitory unless the signal has been given.*

98.20 Cibus nōn sūmendus est nisi post ōrātiōnem. *Food must not be taken unless after prayer.*

98.21 Bis in diē edimus nisi iēiūnium est. *We eat twice a day unless it is a fast.*

98.22 Hospitēs recipiendī nōn sunt nisi benedictī sunt. *Guests are not to be received unless they have been blessed.*

98.23 Frāter in ecclēsiam īre nōn potest nī vestēs mundae sunt. *A brother cannot go into the church unless his clothes are clean.*

98.24 Cellam relinquere nōn licet nisi necessitās cōgit. *It is not permitted to leave the cell unless necessity compels.*

98.25 Cēna incipienda nōn est nisi lēctio sacra facta est. *Dinner must not be begun unless the sacred reading has been done.*

98.26 Opus manuum faciendum est nisi propter infirmitātem. *The work of hands must be done unless due to weakness.*

98.27 Bibliothēca claudenda est nī tempus ōrātiōnis est. *The library must be closed unless it is time for prayer.*

98.28 Nēmō post complētōrium loquī potest nisi prior permittit. *No one can speak after compline unless the prior permits.*

98.29 Noviciī vōta facere nōn possunt nisi doctī sunt. *Novices cannot make vows unless they have been taught.*

98.30 Librōs legere nōn licet nisi magister noviciōrum cōnsentit. *It is not permitted to read books unless the master of novices consents.*

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Part C (Latin Text Only)

98.16 Frāter monasterium relinquere nōn potest nisi permissiōnem habet.

98.17 Monachī silentium servāre dēbent nisi abbas iubet.

98.18 Hōrae canonicae cantandae sunt nisi morbus impedit.

98.19 Frātrēs dormītōrium intrāre nōn possunt nī signum datum est.

98.20 Cibus nōn sūmendus est nisi post ōrātiōnem.

98.21 Bis in diē edimus nisi iēiūnium est.

98.22 Hospitēs recipiendī nōn sunt nisi benedictī sunt.

98.23 Frāter in ecclēsiam īre nōn potest nī vestēs mundae sunt.

98.24 Cellam relinquere nōn licet nisi necessitās cōgit.

98.25 Cēna incipienda nōn est nisi lēctio sacra facta est.

98.26 Opus manuum faciendum est nisi propter infirmitātem.

98.27 Bibliothēca claudenda est nī tempus ōrātiōnis est.

98.28 Nēmō post complētōrium loquī potest nisi prior permittit.

98.29 Noviciī vōta facere nōn possunt nisi doctī sunt.

98.30 Librōs legere nōn licet nisi magister noviciōrum cōnsentit.

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Part D (Grammar Explanation)

In monastic rules, "nisi" appears in several distinctive constructions:

1. With Gerundives:
    - Expressing necessity: cantandae sunt, sūmendus est
    - Negative commands: nōn incipienda est
    - Future obligations: claudenda est
2. With Permissions:
    - nōn licet nisi (not permitted unless)
    - nōn potest nisi (cannot unless)
    - Expressing authority structures
3. Special Monastic Uses:
    - Time expressions: post complētōrium
    - Place expressions: in ecclēsiam
    - Religious vocabulary: ōrātiōnem, iēiūnium
4. Common Patterns:
    - Double negatives: nēmō... nōn
    - Necessity + exception: faciendum est nisi
    - Permission + condition: nōn licet nisi

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Lesson 99 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 99: vincō, vincere, vīcī, victum (to conquer)

Part A (Interleaved English and Latin Text)

99.1 **Fortis** *brave* **dux** *leader* **hostēs** *enemies* **vincit** *conquers*

99.2 **Rōmānī** *Romans* **Gallōs** *Gauls* **facile** *easily* **vīcērunt** *conquered*

99.3 **Virtūte** *by virtue* **et** *and* **sapientiā** *wisdom* **hostēs** *enemies* **vincimus** *we conquer*

99.4 **Mīlitēs** *soldiers* **nostrī** *our* **semper** *always* **vincent** *will conquer*

99.5 **Nōn** *not* **omnēs** *all* **gentēs** *peoples* **vincī** *to be conquered* **possunt** *are able*

99.6 **Fortitūdō** *courage* **timōrem** *fear* **vincit** *conquers*

99.7 **Nōs** *we* **multōs** *many* **hostēs** *enemies* **vīcimus** *have conquered*

99.8 **Sapientēs** *wise men* **īram** *anger* **vincere** *to conquer* **student** *strive*

99.9 **Malum** *evil* **bonō** *by good* **vincendum** *to be conquered* **est** *is*

99.10 **Hostēs** *enemies* **nostrī** *our* **vīctī** *conquered* **sunt** *have been*

99.11 **Virtūs** *virtue* **omnia** *all things* **vincit** *conquers*

99.12 **Quī** *who* **sē** *himself* **vincit** *conquers* **fortis** *brave* **est** *is*

99.13 **Magister** *teacher* **discipulōs** *pupils* **pietāte** *by devotion* **vincit** *conquers*

99.14 **Pāx** *peace* **bellum** *war* **tandem** *at last* **vīcit** *conquered*

99.15 **Caritās** *charity* **omnia** *all things* **vincit** *conquers*

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Part B (Complete Natural Sentences)

99.1 Fortis dux hostēs vincit. *The brave leader conquers the enemies.*

99.2 Rōmānī Gallōs facile vīcērunt. *The Romans easily conquered the Gauls.*

99.3 Virtūte et sapientiā hostēs vincimus. *Through virtue and wisdom we conquer enemies.*

99.4 Mīlitēs nostrī semper vincent. *Our soldiers will always conquer.*

99.5 Nōn omnēs gentēs vincī possunt. *Not all peoples can be conquered.*

99.6 Fortitūdō timōrem vincit. *Courage conquers fear.*

99.7 Nōs multōs hostēs vīcimus. *We have conquered many enemies.*

99.8 Sapientēs īram vincere student. *Wise men strive to conquer anger.*

99.9 Malum bonō vincendum est. *Evil must be conquered by good.*

99.10 Hostēs nostrī vīctī sunt. *Our enemies have been conquered.*

99.11 Virtūs omnia vincit. *Virtue conquers all things.*

99.12 Quī sē vincit fortis est. *He who conquers himself is brave.*

99.13 Magister discipulōs pietāte vincit. *The teacher conquers pupils through devotion.*

99.14 Pāx bellum tandem vīcit. *Peace at last conquered war.*

99.15 Caritās omnia vincit. *Charity conquers all things.*

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Part C (Latin Text Only)

99.1 Fortis dux hostēs vincit.

99.2 Rōmānī Gallōs facile vīcērunt.

99.3 Virtūte et sapientiā hostēs vincimus.

99.4 Mīlitēs nostrī semper vincent.

99.5 Nōn omnēs gentēs vincī possunt.

99.6 Fortitūdō timōrem vincit.

99.7 Nōs multōs hostēs vīcimus.

99.8 Sapientēs īram vincere student.

99.9 Malum bonō vincendum est.

99.10 Hostēs nostrī vīctī sunt.

99.11 Virtūs omnia vincit.

99.12 Quī sē vincit fortis est.

99.13 Magister discipulōs pietāte vincit.

99.14 Pāx bellum tandem vīcit.

99.15 Caritās omnia vincit.

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Part D (Grammar Explanation)

For English speakers learning Latin, the verb "vincō" presents several important features:

1. Principal Parts:
    - Present: vincō
    - Infinitive: vincere
    - Perfect: vīcī
    - Supine: victum

2. Conjugation:
    - Third conjugation verb
    - Regular endings throughout
    - Perfect stem vīc- adds regular perfect endings
3. Voice Usage:
    - Active: vincō (I conquer)
    - Passive: vincor (I am conquered)
    - Deponent forms don't exist
4. Common Constructions:
    - With direct object in accusative
    - With ablative of means
    - In gerundive constructions
    - In indirect statements
5. Special Uses:
    - Military contexts (physical conquest)
    - Moral contexts (overcoming vices)
    - Metaphorical victory
    - Sports and competitions

Part E (Cultural Context)

For English speakers, understanding "vincō" requires cultural context:

1. Military Significance:
    - Central to Roman military vocabulary
    - Used in triumph ceremonies
    - Part of official military reports
    - Found on victory monuments
2. Christian Usage:
    - Victory over sin and temptation
    - Christ's victory over death
    - Martyrs' spiritual victories
    - Moral victories in Christian life
3. Social Implications:
    - Status through victory
    - Political advancement
    - Personal achievement
    - Spiritual growth
4. Modern Connections:
    - Root of English "invincible"
    - Used in mottos and slogans
    - Sports terminology
    - Academic achievement

Part F (Literary Citation)

From Augustine's "Confessions" (8.11.27):

Part F-A (Interleaved Text)

Quō *to what* **dolōre** *pain* **contenebrātum** *darkened* **est** *was* **cor** *heart* **meum** *my,* **et** *and* **quicquid** *whatever* **aspiciēbam** *I was looking at* **mors** *death* **erat** *was!* **Et** *And* **erat** *was* **patria** *homeland* **molesta** *troublesome* **et** *and* **paterna** *father's* **domus** *house* **mīra** *strange* **īnfēlīcitās** *unhappiness,* **et** *and* **quicquid** *whatever* **cum** *with* **illō** *him* **commūnicāveram** *I had shared,* **sine** *without* **illō** *him* **in** *into* **cruciātum** *torment* **immānem** *immense* **versum** *turned* **erat** *was.*

Part F-B (Complete Translation)

"Quō dolōre contenebrātum est cor meum, et quicquid aspiciēbam mors erat! Et erat patria molesta et paterna domus mīra īnfēlīcitās, et quicquid cum illō commūnicāveram, sine illō in cruciātum immānem versum erat."

With what pain was my heart darkened, and whatever I looked at was death! And my homeland was troublesome and my father's house a strange unhappiness, and whatever I had shared with him, without him had turned into immense torment.

Part F-C (Literary Analysis)

Augustine uses powerful emotional language to describe grief. Key features:

- Repeated "et" for emphasis
- Metaphorical use of "mors"
- Personal reflection style
- Emotional intensity

Part F-D (Grammatical Notes)

- Ablative of manner: "quō dolōre"
- Perfect passive: "contenebrātum est"
- Imperfect tense for description: "erat"
- Pluperfect: "commūnicāveram"
- Result clause structure

Genre Section: Christian Homily

Part A (Interleaved Text)

99.16 **Crux** *cross* **Chrīstī** *of Christ* **mortem** *death* **vīcit** *conquered*

99.17 **Fidēlēs** *faithful ones* **mundī** *of world* **tentātiōnēs** *temptations* **vincent** *will conquer*

99.18 **Grātiā** *by grace* **Deī** *of God* **peccātum** *sin* **vincimus** *we conquer*

99.19 **Martyrēs** *martyrs* **sanctī** *holy* **mortem** *death* **vīcērunt** *conquered*

99.20 **Caritās** *charity* **omnia** *all things* **vincet** *will conquer*

99.21 **Ecclesia** *church* **portās** *gates* **īnferī** *of hell* **vincit** *conquers*

99.22 **Christus** *Christ* **mortem** *death* **vincēns** *conquering* **resurgit** *rises*

99.23 **Deus** *God* **in** *in* **nōbīs** *us* **mundum** *world* **vincit** *conquers*

99.24 **Fidēs** *faith* **nostra** *our* **mundum** *world* **vīcit** *has conquered*

99.25 **Agnī** *of lamb* **sanguine** *by blood* **malum** *evil* **victum** *conquered* **est** *is*

99.26 **Spīritus** *spirit* **carnem** *flesh* **vincere** *to conquer* **dēbet** *ought*

99.27 **Verbō** *by word* **Deī** *of God* **Satan** *Satan* **vincitur** *is conquered*

99.28 **Christiānī** *Christians* **mortem** *death* **vincentēs** *conquering* **vīvunt** *live*

99.29 **Victōria** *victory* **nostra** *our* **fidēs** *faith* **vincēns** *conquering* **est** *is*

99.30 **Rēgnum** *kingdom* **Deī** *of God* **omnia** *all things* **vincet** *will conquer*

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Part B (Complete Sentences)

99.16 Crux Chrīstī mortem vīcit. *The cross of Christ conquered death.*

99.17 Fidēlēs mundī tentātiōnēs vincent. *The faithful will conquer the world's temptations.*

99.18 Grātiā Deī peccātum vincimus. *By God's grace we conquer sin.*

99.19 Martyrēs sanctī mortem vīcērunt. *The holy martyrs conquered death.*

99.20 Caritās omnia vincet. *Charity will conquer all things.*

99.21 Ecclesia portās īnferī vincit. *The Church conquers the gates of hell.*

99.22 Christus mortem vincēns resurgit. *Christ, conquering death, rises.*

99.23 Deus in nōbīs mundum vincit. *God in us conquers the world.*

99.24 Fidēs nostra mundum vīcit. *Our faith has conquered the world.*

99.25 Agnī sanguine malum victum est. *Evil has been conquered by the blood of the Lamb.*

99.26 Spīritus carnem vincere dēbet. *The spirit ought to conquer the flesh.*

99.27 Verbō Deī Satan vincitur. *Satan is conquered by the word of God.*

99.28 Christiānī mortem vincentēs vīvunt. *Christians live conquering death.*

99.29 Victōria nostra fidēs vincēns est. *Our victory is conquering faith.*

99.30 Rēgnum Deī omnia vincet. *The kingdom of God will conquer all things.*

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Part C (Latin Text Only)

99.16 Crux Chrīstī mortem vīcit.

99.17 Fidēlēs mundī tentātiōnēs vincent.

99.18 Grātiā Deī peccātum vincimus.

99.19 Martyrēs sanctī mortem vīcērunt.

99.20 Caritās omnia vincet.

99.21 Ecclesia portās īnferī vincit.

99.22 Christus mortem vincēns resurgit.

99.23 Deus in nōbīs mundum vincit.

99.24 Fidēs nostra mundum vīcit.

99.25 Agnī sanguine malum victum est.

99.26 Spīritus carnem vincere dēbet.

99.27 Verbō Deī Satan vincitur.

99.28 Christiānī mortem vincentēs vīvunt.

99.29 Victōria nostra fidēs vincēns est.

99.30 Rēgnum Deī omnia vincet.

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Part D (Grammar Explanation)

For English speakers studying Medieval Christian Latin, the verb "vincō" in homiletic contexts demonstrates several important grammatical features:

1. Theological Subjects:
    - Abstract nouns as subjects (Caritās, Fidēs)
    - Divine names (Deus, Christus)
    - Collective nouns (Ecclesia)
    - Spiritual entities (Crux, Spīritus)
2. Special Constructions:
    - Ablative of means (Grātiā Deī, Agnī sanguine)
    - Present participles for ongoing action (vincēns)
    - Gerundive of obligation (vincendum)
    - Passive voice for divine action (vincitur)
    - Dative of advantage/disadvantage
3. Word Order Patterns:
    - Subject-Object-Verb (typical)
    - Verb-final for emphasis
    - Modified word order for theological emphasis
    - Chiastic arrangements
    - Genitive placement for possession
4. Tense Usage:
    - Present for eternal truths

- Future for eschatological statements
- Perfect for accomplished salvation
- Present participle for continuous action
- Perfect passive for completed divine acts

5. Common Patterns:
    - With spiritual objects (mortem, peccātum)
    - In victory statements
    - With divine agency
    - In pastoral exhortation
    - Metaphorical conquest
6. Medieval Christian Adaptations:
    - Biblical quotation patterns
    - Liturgical formulations
    - Patristic commentary style
    - Homiletic rhetoric
    - Theological vocabulary

Lesson 100 The Latinum Institute Ecclesiastical Latin Reading Course

Latin Lesson 100: pōnō pōnere posuī positum (to put, place)

Part A (Interleaved English and Latin Text)

100.1 **Pater** *father* **librum** *book* **in** *on* **mensā** *table* **pōnit** *places*

100.2 **Mīlitēs** *soldiers* **arma** *arms* **hīc** *here* **pōnunt** *place*

100.3 **Magister** *teacher* **cōrōnam** *crown* **in** *on* **capite** *head* **posuit** *placed*

100.4 **Servī** *slaves* **cibum** *food* **ante** *before* **dominōs** *masters* **pōnēbant** *were placing*

100.5 **Ego** *I* **spem** *hope* **in** *in* **deō** *God* **pōnam** *will place*

100.6 **Tū** *you* **fundāmenta** *foundations* **templī** *of temple* **posuistī** *placed*

100.7 **Rēx** *king* **castra** *camp* **prope** *near* **flūmen** *river* **pōnere** *to place* **voluit** *wished*

100.8 **Sacerdōs** *priest* **crūcem** *cross* **in** *on* **altārī** *altar* **posuerat** *had placed*

100.9 **Nōs** *we* **cūram** *care* **in** *in* **librīs** *books* **pōnimus** *place*

100.10 **Pōne** *place!* **candelam** *candle* **in** *on* **mensā** *table*

100.11 **Iūdex** *judge* **lēgēs** *laws* **in** *in* **tabulīs** *tablets* **pōnēbat** *was placing*

100.12 **Episcopus** *bishop* **spem** *hope* **in** *in* **Dominō** *Lord* **posuit** *placed*

100.13 **Monachī** *monks* **librōs** *books* **in** *in* **bibliothēcā** *library* **pōnent** *will place*

100.14 **Māter** *mother* **puerum** *boy* **in** *in* **lectō** *bed* **posuerat** *had placed*

100.15 **Magistrī** *teachers* **praemia** *rewards* **ante** *before* **discipulōs** *students* **pōnunt** *place*

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Part B (Complete Natural Sentences)

100.1 In mensā pater librum pōnit. *Father places the book on the table.*

100.2 Hīc mīlitēs arma pōnunt. *Here the soldiers place their arms.*

100.3 Magister cōrōnam in capite posuit. *The teacher placed the crown on the head.*

100.4 Ante dominōs servī cibum pōnēbant. *The slaves were placing food before their masters.*

100.5 Spem in deō ego pōnam. *I will place my hope in God.*

100.6 Fundāmenta templī tū posuistī. *You placed the foundations of the temple.*

100.7 Prope flūmen rēx castra pōnere voluit. *The king wished to place the camp near the river.*

100.8 In altārī sacerdōs crūcem posuerat. *The priest had placed the cross on the altar.*

100.9 Cūram in librīs nōs pōnimus. *We place our care in books.*

100.10 Candelam in mensā pōne! *Place the candle on the table!*

100.11 In tabulīs iūdex lēgēs pōnēbat. *The judge was placing the laws on the tablets.*

100.12 Spem in Dominō episcopus posuit. *The bishop placed hope in the Lord.*

100.13 Librōs in bibliothēcā monachī pōnent. *The monks will place the books in the library.*

100.14 Māter puerum in lectō posuerat. *Mother had placed the boy in bed.*

100.15 Praemia ante discipulōs magistrī pōnunt. *The teachers place rewards before the students.*

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Part C (Latin Text Only)

100.1 In mensā pater librum pōnit.

100.2 Hīc mīlitēs arma pōnunt.

100.3 Magister cōrōnam in capite posuit.

100.4 Ante dominōs servī cibum pōnēbant.

100.5 Spem in deō ego pōnam.

100.6 Fundāmenta templī tū posuistī.

100.7 Prope flūmen rēx castra pōnere voluit.

100.8 In altārī sacerdōs crūcem posuerat.

100.9 Cūram in librīs nōs pōnimus.

100.10 Candelam in mensā pōne!

100.11 In tabulīs iūdex lēgēs pōnēbat.

100.12 Spem in Dominō episcopus posuit.

100.13 Librōs in bibliothēcā monachī pōnent.

100.14 Māter puerum in lectō posuerat.

100.15 Praemia ante discipulōs magistrī pōnunt.

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Part D (Grammar Explanation)

For English speakers learning Latin, the verb "pōnō" presents several important features:

1. Principal Parts:
    - Present: pōnō
    - Infinitive: pōnere
    - Perfect: posuī
    - Supine: positum
2. Conjugation:
    - Third conjugation (-ere)
    - Regular except for perfect stem
    - Common forms:
        - Present: pōnō, pōnis, pōnit, pōnimus, pōnitis, pōnunt
        - Imperfect: pōnēbam, pōnēbās, etc.
        - Future: pōnam, pōnēs, etc.
        - Perfect: posuī, posuistī, etc.
        - Pluperfect: posueram, posuerās, etc.
3. Common Constructions:
    - Often used with in + ablative for location
    - Takes accusative for direct object
    - Frequently used with prepositions indicating place
4. Important Usage Notes:
    - Literal meaning: physical placement
    - Figurative meaning: mental/emotional placement
    - Common in religious contexts
    - Essential for describing ritual actions

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Part E (Cultural Context)

For English speakers, understanding "pōnō" requires cultural context:

1. Religious Usage:
    - Placing offerings on altars
    - Positioning sacred objects
    - Establishing churches/monasteries
    - Ritual positioning in ceremonies

2. Military Context:
    - Setting up camps
    - Positioning troops
    - Placing defensive structures
    - Establishing boundaries
3. Literary Significance:
    - Used in formal dedications
    - Important in legal documents
    - Common in architectural descriptions
    - Frequent in ritual texts
4. Modern Connections:
    - Root of English "position"
    - Used in scientific terminology
    - Found in legal Latin
    - Common in church Latin

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Part F (Literary Citation)

From Augustine's "Confessions" (Book VIII, Chapter 12):

Part F-A (Interleaved Text)

Ubi *where* **vērō** *indeed* **ā** *from* **fundō** *bottom* **arcānō** *secret* **alta** *deep* **cōnsīderātiō** *consideration* **contrāxit** *drew together* **et** *and* **congessit** *heaped up* **tōtam** *whole* **miseriam** *misery* **meam** *my* **ante** *before* **conspectum** *sight* **cordis** *of heart* **meī** *my,* **oborta** *having arisen* **est** *is* **procella** *storm* **ingēns** *huge,* **ferēns** *bearing* **ingentem** *immense* **imbrem** *shower* **lacrimārum** *of tears.*

Part F-B (Complete Translation)

"Ubi vērō ā fundō arcānō alta cōnsīderātiō contrāxit et congessit tōtam miseriam meam ante conspectum cordis meī, oborta est procella ingēns, ferēns ingentem imbrem lacrimārum."

But when from a secret depth, deep consideration drew together and heaped up all my misery before the sight of my heart, there arose a mighty storm, bringing an immense shower of tears.

Part F-C (Literary Analysis)

Augustine uses powerful imagery of gathering and placing ("contrāxit et congessit") to describe his spiritual crisis. The placement of thoughts and emotions creates a dramatic scene of self-realization.

Part F-D (Grammatical Notes)

- Use of compound verbs (contrāxit, congessit)
- Ablative of source (ā fundō arcānō)
- Present participle (ferēns)
- Accusative of direct object (miseriam)
- Prepositional phrase (ante conspectum)

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Genre Section: Christian Hymn

Part A (Interleaved Text)

100.16 **Deus** *God* **spem** *hope* **in** *in* **cordibus** *hearts* **nostrīs** *our* **pōnit** *places*

100.17 **Crux** *cross* **sacra** *holy* **super** *upon* **altāre** *altar* **posita** *placed* **est** *is*

100.18 **Sacerdōtēs** *priests* **hostiam** *offering* **sanctam** *holy* **in** *on* **altārī** *altar* **pōnunt** *place*

100.19 **Fidēlēs** *faithful ones* **genua** *knees* **in** *on* **terrā** *ground* **pōnēbant** *were placing*

100.20 **Episcopus** *bishop* **manūs** *hands* **super** *upon* **capita** *heads* **posuit** *placed*

100.21 **In** *in* **templo** *temple* **sanctō** *holy* **candēlās** *candles* **pōnimus** *we place*

100.22 **Monachī** *monks* **librōs** *books* **sacrōs** *sacred* **in** *in* **locō** *place* **tūtō** *safe* **posuērunt** *placed*

100.23 **Deus** *God* **cōrōnam** *crown* **glōriae** *of glory* **in** *on* **capitibus** *heads* **sanctōrum** *of saints* **pōnet** *will place*

100.24 **Frātrēs** *brothers* **fundāmenta** *foundations* **monasteriī** *of monastery* **novī** *new* **posuērunt** *placed*

100.25 **Abbās** *abbot* **crucem** *cross* **āuream** *golden* **super** *above* **portam** *gate* **pōnere** *to place* **iussit** *ordered*

100.26 **Christus** *Christ* **animam** *soul* **suam** *his* **prō** *for* **ovibus** *sheep* **posuit** *placed*

100.27 **Virgo** *Virgin* **Maria** *Mary* **Iēsum** *Jesus* **in** *in* **praesēpī** *manger* **posuit** *placed*

100.28 **Angeli** *angels* **corōnās** *crowns* **super** *upon* **capita** *heads* **martyrum** *of martyrs* **pōnent** *will place*

100.29 **Papa** *Pope* **tiāram** *tiara* **in** *on* **capite** *head* **episcopī** *of bishop* **posuit** *placed*

100.30 **Fidēlēs** *faithful ones* **spem** *hope* **in** *in* **resurrēctiōne** *resurrection* **pōnunt** *place*

Part B (Complete Natural Sentences)

100.16 In cordibus nostrīs Deus spem pōnit. *God places hope in our hearts.*

100.17 Super altāre crux sacra posita est. *The holy cross is placed upon the altar.*

100.18 Hostiam sanctam sacerdōtēs in altārī pōnunt. *The priests place the holy offering on the altar.*

100.19 In terrā fidēlēs genua pōnēbant. *The faithful were placing their knees on the ground.*

100.20 Super capita episcopus manūs posuit. *The bishop placed his hands upon their heads.*

100.21 Candēlās in templo sanctō pōnimus. *We place candles in the holy temple.*

100.22 In locō tūtō monachī librōs sacrōs posuērunt. *The monks placed the sacred books in a safe place.*

100.23 Cōrōnam glōriae Deus in capitibus sanctōrum pōnet. *God will place the crown of glory on the heads of the saints.*

100.24 Fundāmenta monasteriī novī frātrēs posuērunt. *The brothers placed the foundations of the new monastery.*

100.25 Crucem āuream super portam abbās pōnere iussit. *The abbot ordered a golden cross to be placed above the gate.*

100.26 Prō ovibus Christus animam suam posuit. *Christ laid down his life for the sheep.*

100.27 In praesēpī Virgo Maria Iēsum posuit. *The Virgin Mary placed Jesus in the manger.*

100.28 Super capita martyrum angelī corōnās pōnent. *Angels will place crowns upon the heads of the martyrs.*

100.29 In capite episcopī Papa tiāram posuit. *The Pope placed the tiara on the bishop's head.*

100.30 In resurrēctiōne fidēlēs spem pōnunt. *The faithful place their hope in the resurrection.*

Part C (Latin Text Only)

100.16 In cordibus nostrīs Deus spem pōnit.

100.17 Super altāre crux sacra posita est.

100.18 Hostiam sanctam sacerdōtēs in altārī pōnunt.

100.19 In terrā fidēlēs genua pōnēbant.

100.20 Super capita episcopus manūs posuit.

100.21 Candēlās in templo sanctō pōnimus.

100.22 In locō tūtō monachī librōs sacrōs posuērunt.

100.23 Cōrōnam glōriae Deus in capitibus sanctōrum pōnet.

100.24 Fundāmenta monasteriī novī frātrēs posuērunt.

100.25 Crucem āuream super portam abbās pōnere iussit.

100.26 Prō ovibus Christus animam suam posuit.

100.27 In praesēpī Virgo Maria Iēsum posuit.

100.28 Super capita martyrum angelī corōnās pōnent.

100.29 In capite episcopī Papa tiāram posuit.

100.30 In resurrēctiōne fidēlēs spem pōnunt.

Part D (Grammar Explanation for Genre Section)

The Christian hymn section demonstrates several important grammatical features of pōnō in ecclesiastical contexts:

1. Ritual Actions:
    - Physical placement of sacred objects
    - Use with super + accusative for "upon"
    - Use with in + ablative for "in/on"
    - Common objects: crux, hostia, coronā
2. Passive Voice:
    - posita est (is placed)
    - Often used in formal religious descriptions
    - Perfect passive participle common
3. Metaphorical Uses:
    - Placing hope (spem pōnere)
    - Laying down life (animam pōnere)
    - Setting foundations (fundāmenta pōnere)
4. Word Order Patterns:
    - Object often before verb in solemn contexts
    - Prepositional phrases frequently initial
    - Emphasis through placement
5. Special Religious Vocabulary:
    - Ecclesiastical terms
    - Liturgical objects
    - Sacred locations
    - Religious titles